ARCHÆOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT 1941



UMAMAHESVARA, PANCHALINGESVARA TEMPLE, BELGAMI (p. 83).

University of Mysore

ANNUAL REPORT

OF THE

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FOR THE YEAR 1941

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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR 1940–41.

PART I—ADMINISTRATIVE.

Staff.

Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued to be the Director of Archæological Researches in addition to his full-time professorial duties at the University. The post of Architectural Assistant remained vacant during the year; proposals regarding the filling up of the post have been submitted to Government. Mr. R. Rama Rao, B.A., Assistant to the Director, went on privilege leave for a month and a half from the afternoon of the 16th May of 1941, and Mr. L. Narasimhachar, M.A., Junior Technical Assistant, was appointed as acting Assistant to the Director during this period while Pandit R. Chakravarti acted as Junior Technical Assistant.

A temporary staff consisting of a pandit and a typist was sanctioned for work in connection with the rapid publication of the supplementary volumes of the Epigraphia Carnatica. The typist was entertained with effect from 24th April 1941, and arrangements are being made to secure the services of a suitable Pandit.

Tours : Exploration.

In connection with the study and inspection of ancient monuments in the State and the collection of inscriptions, the Director and the Junior Technical Assistant toured in several parts of the Kolar and Shimoga districts, while the Assistant to the Director toured in parts of the Mysore, Tumkur and Hassan districts for collecting and copying inscriptions. Among the ancient sites and monuments inspected and studied during the year may be mentioned those at Guḍibaṇḍe, Dēvaraguḍipalli, Sādali, Bētamangala, Hungunda, Maḍivāḷa, Mārkaṇḍēśvarabeṭṭa, Sivārapaṭṇa, Kōlār, Narasāpura, Hoskōṭe, Nandaguḍi, Beḷḷūr, Ānandapura, Hosagunda, Gauja, Shikārpur, Belgāmi, Tāḷgunda, Bandalike, Chikkamāgaḍi, Maḷavaḷḷi, Kubaṭūr, Bhārangi, Kuppagaḍḍe, Udri, Sorab, Chandragutti, Ikkeri and Keḷadi.

In the neighbourhood of the Kolar Gold Fields was discovered a wide field of cromlechs. The ancient site at Hungunda seems to be important like that of Chandravaḷḷi near Chitaldrug; the potsherds, particularly, appear to present interesting data for study. There is room for thinking that the place might mark the

site of a pre-Śātavāhana town. But the existence of cromlechs here like those met with at Brahmagiri suggests the possibility of there having been also a prehistoric iron age town in the vicinity, while the series of caves round about Sītiguḍḍa near Hungunda Paṭṇa appear to have been the dwelling places of man from the Neolithic times. In front of the Sītiguḍḍa cave was picked up a neolithic celt and nearby were discovered several cup-like depressions on the rocks. Hungunda seems to be a promising site for excavation and exploration. That it was a very important place during the Noḷamba and Chōḷa periods is gathered from the many inscriptions at the place. The 'dimāla-diṇṇe' to the south-east of the village is an ash-heap and may represent the old site where gold was extracted, if the authors of the cromlechs were pre-historic gold diggers.

A tour in parts of the Shimoga district has resulted in the discovery, for the first time, of monuments belonging to the Rāshṭrakūṭa period. Some information about the architecture and art of the period is collected and it seems to be important in the reconstruction of the early history of architecture and sculpture in Mysore.

The main cell of the Vijayēndra temple at Bētamangala is a monument of the 10th century A.D., though the large beautiful image inside the garbhagṛiha seems to belong to a much later period. At Śivārapaṭṇa the Sōmēśvara temple appears to belong to the time of Śrīpurusha, the Ganga king (c. 753 A.D.). The Varadarāja temple at the same place has some fine pillars in its mukhamaṇṭapa. At Maḍivāḷa near Bētamangala the Svayambhuvēśvara temple is a structure built during the days of Iḷavañjirāya, grandfather of Iḷavañji Vāsudēvarāya, the builder of the Sōmēśvara tempie at Kuruḍumale. Thus the temple is one of the early monuments of the east Mysore school of architecture with a combination of Hoysaḷa and Draviḍian features.

The Mārkaṇḍēśvara temple on the Mārkaṇḍēśvara-beṭṭa near Vakkalēri is a large and interesting monument of the Draviḍian style discovered during the year. Though originally constructed in c. 1400 it appears to have been extended subsequently, during the days of Sugaṭūr Tammegauḍa. It is interesting to note that the temple was endowed by a Muslim general named Sitab Khan for the merit of his master Dilāvar Khan in about 1556 A.D.

Conservation.

During the early part of the year, the Director's conservation notes in respect of the ancient monuments inspected by him during 1939-40 were forwarded to Government, the Deputy Commissioners, the Muzrai Commissioner and the Chief Engineer as usual for favour of information and necessary action.

Proposals for further renovation work at Bēlūr and Hāḷebīḍ have been noted and urgent items submitted to Government. Arrangements have been made to prepare a bhaktavigraha statue of His late Highness Sri Krishnaraja Wadiyar IV in *vañchalōha* and install it at the Bēlūr temple. In connection with the conservation of the Gōmaṭēśvara colossus at Śravaṇabeḷagoḷa, the Committee met on 29th March

1941, and discussed the views of the several members. It was resolved that for the present experiments might be conducted with Venyl Acetate at Bangalore and Śravaṇabeḷagoḷa on stones similar in quality to that of the image. An estimate for the construction of a masonry wall in place of the existing packing wall supporting the right wing of the lower portion of the statue was returned countersigned. In connection with the conservation of the other ancient monuments in the State, several estimates were received as usual. Most of them were passed while some were returned for revision. Among the estimates scrutinised and countersigned may be mentioned those pertaining to the following monuments :—

1. Śrīkaṇṭhēśvara Temple at Nañjanguḍ.
2. The temples at Beḷḷūr.
3. The temple at Kūḍli.
4. Do Hosabūdanūr.
5. Kailāsēśvara temple at Doḍmaḷūr.
6. Fort at Chitaldrug.
7. Hoṇḍa at Santebennūr.
8. Tripurāntaka temple at Belgāmi.
9. The temples at Kōlār.

Epigraphy.

About 60 inscriptions were collected during the year of which 4 are copper plate records and the rest stone epigraphs. The majority of them have been edited in Part VI of the Report under the Director's guidance by Mr. R. Rama Rao assisted by the Pandits. Of these one is a copper plate record from Koṇḍrahaḷḷi, Hoskote Taluk, issued in the 39th regnal year of the Ganga king Kongaṇi Muttarasar, perhaps a name of Śrīpurusha, and recording the grant of the village Śāliggāme to a Brahman named Bhūtaśarma.

Another copper plate belonging to the village Vadanagal, Pāvagaḍa Taluk, records the creation of an agrahār named Bukkarāyapura by Bommaṇa, under the orders of Prince Bhūpati Voḍeyar, son of Bukka II, who is called heir-apparent (bhāvinam sārvabhaumaṃ). The grant was issued during the reign of the Vijayanagar king Harihara II. Bhūpati, although a son of Bukka II, the eldest son of Harihara II, did not succeed his grandfather on the throne. His uncle Dēvarāya I ascended the throne in 1406 and Bhūpati Voḍeyar remained as governor under him till about 1420.

A third copper plate grant from the village Chōḷeyanahaḷḷi in Guḍibaṇḍe Taluk dated Śaka 1351 records the gift of the village Chōliśeṭṭipalli, renamed Tryambakapura Agrahāra, to some Brahmans by Dēvarāya II of Vijayanagar. Among the donees the first to be mentioned is Kriyāśakti, called the world teacher (bhuvanaguru) of the Kāśyapa-gōtra and Yajuś-śākhā. The recording of the gōtra and sūtra of Kriyāśakti-guru, who exercised great influence on Dēvarāya II and his subordinates, is of some importance.

The fourth copper plate record of the year is of the reign of the Vijayanagar king Harihara II and mentions the governor of Gōvā named Bāchaṇṇa Voḍeyar or Bhāskara who granted an agrahāra village named Kāṇvapura.

Of the stone records one mentions the names of Vikramāditya, the Chālukya king, and Konguṇi Arasar, the Gaṅga king, as engaged in a fight with the Pallavas (Kāḍuveṭṭi). This stone record comes from Jangamarahaḷḷi in Pāvagaḍa Taluk. Another stone record found at Bechirak Dēvalāpura in Kolar Taluk belongs to the reign of the Vijayanagar king Sadāśiva and records some grant made for the temple of Mārkaṇḍēśvara by Sitāpaka Maluka Voḍeyar (Malik Sitab Khan ?), agent of Dilāvarkhān, who was apparently a Mussalman. The record is dated Śaka 1479.

Another stone record found at Bēlūr records the gift of some lands to the guru Surēndratīrtha-śrīpāda of Bēlūr for the worship of the God Rāma and the maintenance of his matt by Guṇḍappadaṇṇāyaka under the direction of Teppada Nāgaṇṇa Voḍeyar, subordinate of Harihara II. It belongs to the year Bahudhānya which probably corresponds to 1398 A.D. A monk named Surēndratīrtha of the Mādhva sect is mentioned in the succession list of Śrī Rāghavēndrasvāmi Matt at Nañjanguḍ as the guru of Vijayēndra-tīrtha and a contemporary of Vyāsatīrtha who flourished in the reign of Kṛishṇarāya (1509–1529). Apparently this Surēndratīrtha belonged to a different lineage.

Numismatics.

A few coins were acquired for the office Museum from Gwalior, Lucknow, the Bombay Branch of the Royal Asiatic Society, etc. The electro-type casts of coins prepared for exhibition at the Bangalore Museum were arranged and forwarded to the Curator of the Museum. Specimens of coins and coin impressions received for examination from some private persons were duly examined and returned after identification. A gold coin received from the Amildar of Chennagiri was also examined and returned. Some treasure trove coins discovered near Muḷbāgal and preserved at the Kōlār District Treasury were scrutinised. The coins of the Śātavāhana period discovered at the Chandravaḷḷi excavations were further studied and classified. A note on the East Chālukya coins in the possession of the Department has been prepared for publication in the detailed Annual Report for the year.

Manuscripts.

A manuscript entitled "Koḍagina-Kaifiyat" was obtained from the Records section of the General and Revenue Secretariat for examination. It is about 15′ long and consists of one long sheet of paper written on both the sides in Kannaḍa. At the end it bears in English the signature of Vīrarājendra, the Raja of Coorg. It gives information about some battles fought during the fourth Mysore War (1798–99). A review of the manuscript is published in Part V of the Report.

Library and museum.

About 54 books were acquired for the Library and one set of five copper plates and six coins for the office Museum.

The annual reports of the department for 1938 and 1939 were published and that for 1940 was printed. In connection with the rapid publication of the Supplementary volumes of the Epigraphia Carnatica, a special staff has been sanctioned. It is hoped to bring out these volumes early. A Guide to Belgāmi has been prepared for publication. Kannada versions for the Guide books to Talkāḍ, Bēlūr, Haḷēbīḍ and Seringapatam have also been prepared for publication.

Publications.

The receipts and expenditure of the Department under budget heads amounted to Rs. 14,749-1-9 and Rs. 14,749-1-9 respectively. A sum of Rs. 530-12-9 was realised by the sale of departmental publications and photographs.

Finances.

The success of the work of the Department was rendered possible by the sincere co-operation of the members of the office staff.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Note of the Director of Archæological Researches on the Monuments inspected during 1940-41.

KOLAR DISTRICT.

BHŌGANANDĪŚVARA TEMPLE, NANDI—(I CLASS).

It is necessary to preserve the Bhōganandīśvara temple, as far as possible, in its original form. No improvement should be given effect to which would affect the plan of the temple or is likely to mar the appearance of the ancient monument. Thus it is undesirable to allow any room to be put up anew in the kaisāle. If, as seems likely, the open space in between the yāgaśāle and the north-eastern kaisāle has to be enclosed so as to prevent the pilgrims from fouling the place, the introduction of ornamental cement concrete railings suitably coloured so as to match the neighbouring stones may be considered.

As regards the raising of the central ceiling of the yāgaśāle with a view to let out smoke, the removal of the brick and mortar work in the east and west sides of the ceiling may be suggested. It is not desirable to raise the roof itself by anything more than a few inches. A raised roof, particularly in front of the temple, would affect the view of the main temple.

The temple servants have been put to a lot of inconvenience owing to want of light in the pākaśāla. It is out of the question to provide windows in the side walls. Perhaps the introduction of some more electric lights, particularly where the cooking is done, would make matters better.

The whitewash and wax covering the sculptures, walls and pillars in the temple should be scraped off slowly and carefully. All further whitewashing should be strictly forbidden.

The pond to the south-east of the temple is a source of danger and nuisance in the premises. It may be kept under lock and key.

It is a pity that the Vaisya chaultry has been allowed to be constructed immediately to the north-east of the vimānas. The height of the building hides the graceful front view of the temple. As far back as 1934–35 the Director of Archæology disapproved of the construction of the building at the place where it stands at present and it is learnt that the Second Member was pleased to express his dislike of the existence of the building there when he had been to the place for inspection. At considerable cost the building has been constructed and a private party has been allowed to acquire proprietory rights in land belonging to a Protected Monument

under the administration of the Government. It is now a problem how it could be made less prominent than the temple. Moreover the pilgrims that stay there during the jātra foul the entire premises. Recently a latrine too has been permitted to be constructed in the premises in spite of protest. It is desirable that all the non-government buildings should be removed; in due course the old maṇṭapas belonging to the temple may once again be opened out.

The temple is a First Class Ancient Monument deserving of preservation in a worthy manner.

Gudibande.

RĀMĒŚVARA TEMPLE ON THE HILL.

This temple is a muzrai institution which once enjoyed several inam lands. These lands have been reported to have been taken over by Government and an Archak is said to have been appointed on Rs. 12 per month. His salary is now reported to have been reduced to Rs. 6 on the ground that the yield of the lands is very little. As the Archak has to supplement his income by other means, the temple is in a neglected condition. Though from the architectural point of view the temple is not a very important institution, still as a monument of the early Pāllegārs who ruled at the place it deserves some attention. It is in need of repairs particularly regarding its roof which has become generally leaky. Rain water wets the whole area and sometimes even stagnates here and there. This stagnation has resulted in rendering the walls out of plumb in several places so that if immediate steps are not undertaken to repair the roof and set right the out of plumb slabs of the walls, the whole structure may come down very soon. It is also necessary to induce the Archak to look after the building better.

THE VENKAṬARAMAṆA TEMPLE IN THE VILLAGE.

This is also a monument built by one of the early Pāllegārs of the place. It happens to be an important institution in the locality deserving to be preserved intact. The roof is generally leaky so that rain water drips down in several places, wetting the wall slabs and the flooring of the temple. The vegetation growing here and there on the temple may also be removed. In other respects the temple is intact.

Devaragudipalli (near Bagepalli).

VENKAṬARAMAṆASVĀMI TEMPLE.

The temple is a muzrai institution very popular in the locality and maintained intact. But in some places in the navaraṅga the flooring is uneven. It may be set right when funds permit. On the left pilaster of the outer vestibule is a figure of Yoga-Narasimha for whom a brick and mortar niche has been built in recent times.

The niche may be removed. For the vāhanas which are kept in the navaraṅga a separate room may be given in the prākāra. The whitewashing on the walls and, other parts of the temple has covered the inscriptions and sculptures. It may be carefully and slowly scraped off without damage to the stone.

Betamangala.

THE VIJAYĒNDRA TEMPLE.

There is no doubt that the *sanctum sanctorum* of the temple was constructed some time during the 10th Century A.D., though it is possible that the present main image was consecrated even as late as the 16th or 17th Century A.D. But even this image is extraordinarily good and deserves to be preserved along with the temple. The temple is a minor muzrai institution and may be put into Class III of the Protected List for purposes of conservation. The mukhamaṇṭapa and the pātālānkaṇa are in a bad state so far as their roofing and their outer size-stone walls are concerned. It may be considered whether the removal of these outer walls would be advantageous for the better upkeep of the temple. They do not happen to form part of the original structure. The surroundings of the temple need to be cleared of all vegetation including the cocoanut tree on the south-east. The priest's quarters in the north-western corner of the area may be removed. A door made up of iron railings might be given to the maṇṭapa. The roof is in need of general repairs. It is reported that an estimate for Rs. 500 has been prepared and sent up for sanction. An estimate for the other items suggested above may also be prepared.

Madivala.

SVAYAMBHUVĒŚVARA TEMPLE.

This temple is a large Dravidian structure older than the Sōmēśvara temple at Kuruḍumale and as ornate. The main structure is almost intact though its roof is leaky in some places. The leaky portions may be repaired. But the prākāra and the porches particularly require immediate attention inasmuch as many of the wall slabs have fallen and are falling, being out of plumb in several places. The temple may be placed in Class III of the list of Ancient Monuments and the initial repairs may be got done. The surroundings require to be cleared of all vegetation and the view of the temple needs to be improved. The vegetation growing on the outer walls and tower of the main structure should be removed at once. The archak of the temple has built a brick granary in the north-east corner of the navaraṅga for storing his paddy. This may be removed and he may be strictly forbidden from using the temple and its premises as his dwelling place. There is a stone jagali or platform against the inner north wall of the navaraṅga. This appears to be old; but it may be removed, if necessary.

To the east of the mahādvāra of the Pārvatī temple is a cell in the prākāra of the main temple which is used as a horse-stable by the priest and as a kalyāṇa-maṇṭapa by the villagers on occasions to celebrate marriages. The roof of this cell is in immediate danger of collapsing. It may be repaired.

The area comprising the main temple, its prākāra and mahādvāra, the Pārvatī and other temples as also the pillar, etc., in front of the main mahādvāra has been enclosed by a large outer prākāra which is now in ruins. In the north-east corner of this area is a pond with stone steps and good water. The steps need repairs and the pond may be railed off for protection.

Ramasagara (near Betamangala).

VENKAṬARAMAṆA TEMPLE.

Though this temple is architecturally unimportant, it seems that if the villagers are encouraged, the institution could be put into some order and worship allowed to continue. Otherwise the structure which is now very much dilapidated may come down before long. The outer wall slabs have gone out of plumb in several places and have collapsed in some. The roof has become generally leaky and the flooring is in a bad state. The temple is a muzrai institution.

Kolar Gold Fields.

CROMLECHS.

About 3 miles to the east of K. G. F. on the pipe line, and about half a mile to the north of the village of Hungunda, north of K. G. F. are wide areas comprising several acres of land in which are found cromlechs belonging to the prehistoric age. It is learnt that some of the cromlechs have been rifled owing to the fact that the villagers are ignorant of their historical importance. The antiquities found in them are reported to have been destroyed. Instructions may therefore be issued to the local Revenue officials to see that the cromlechs are not opened in future by the ignorant villagers. The stones forming the rings on the surface may not be broken to pieces for domestic and other purposes.

Hungunda.

CHAUḌĒŚVARI TEMPLE.

Among the temples in the village of Hungunda there are two which are important from the archæological point of view. One of them is the Rāmēśvara temple on the hill to the south of the village. It is a Chōḷa monument and is quite intact. The other is the Chauḍēśvari temple which is situated at some distance to the east of the village. The structure is dilapidated and architecturally unimportant. But the

images of the Seven Mothers inside the garbhagriha are old sculptures of about the Chōḷa period. They need protection and for their sake some repairs are necessary for the temple, particularly concerning its roof.

Vakkaleri.

MĀRKAṆḌĒŚVARA TEMPLE ON THE MĀRKAṆḌĒŚVARA BEṬṬA.

This institution has not been noticed up to now in any of the Annual Reports of this department. It is a large structure built in the Draviḍian style and going back to about the 14th Century A.D. and greatly extended during the succeeding periods under the Vijayanagar and Sugaṭūr rulers. The temple is sufficiently intact and with very little expenditure could be put into a decent form. For purposes of protection it may be included in Class III of the list of Ancient Monuments. The roof of the mukhamaṇṭapa is stated to be leaky in some places. The leaky portions may be cement-pointed. Some of the pillars in the verandah seem to be slanting. They may be examined. The outer prākāra walls are out of plumb in several places owing to the growth of vegetation on them. The slabs must be made quite free from the growth of trees between them. Whatever roots there might be should all be cut down and the joints cement-pointed. The roof of the kaisāle needs immediate attention. The well in front of the temple may be railed off for the sake of the safety of the pilgrims. Just inside the mahādvāra is a pool containing about 6′ of water. If possible it may be filled up after draining out the water. The flooring of the courtyard in front of the temple may be made even and paved with stones. Since the temple is situated on the summit of a hill and commands a good prospect all round and since electricity is available at Vakkalēri, the question of installing electric lights in the institution may be considered. An approach road from Vakkalēri to the temple may also be made, if possible.

Sivarapatna.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple appears to date from about the Chōḷa period, though it is even possible that the linga inside the main cell may hail from the Gaṅga times as can be surmised from the inscription of Srīpurusha Gaṅga standing to the north-east of the temple (c. 753 A.D). The temple has become dilapidated; but the villagers want to get the temple rebuilt in a better place in the village and install in it the main linga. They may be encouraged to contribute liberally towards the renovation of the old temple itself.

VARADARĀJA TEMPLE.

This structure is also dilapidated and its mukhamaṇṭapa which contains some good pillars is in a woeful state. The villagers may be encouraged to get this

temple also renovated. The old inscriptions on the basement cornice of the temple should not be injured or hidden from view during the course of renovation. The garbhagṛiha is empty. But since the village has several sculptors of repute, it may be possible to encourage the villagers to get a new image of Varadarāja prepared and installed in the temple.

Bellur (near Kolar).

KAṆVĒŚVARA TEMPLE.

The Kaṇvēśvara temple at Beḷḷūr is about 700 years old and abounds in inscriptions. Its situation very near the high road makes it desirable that certain initial repairs to the monument should be effected and its appearance improved. The outer walls have gone out of plumb in some places. They may be set right using only the old materials, the joints of the slabs being properly cement-pointed. The roof requires to be cleared immediately of the vegetation growing on it and cement-pointed particularly in places where rain water drips through it. The surroundings may generally be made neat and tidy. The outer walls of the Pārvatī shrine may be plastered over including the tower of the main cell, its roof being cleared of the vegetation growing on it. An approach from the road may be made and a low compound wall may be constructed enclosing the whole temple area, if possible.

RĀMANĀTHA TEMPLE.

The leaky portions of the roof require proper cement-pointing. The outer walls have collapsed in several places and have been rebuilt in recent times higgledy-piggledy here and there. The collapsed portions may be properly rebuilt. The precincts may be cleared of all vegetation and a compound wall may be constructed. The southern doorway of the navaraṅga may once again be opened to let in more light. The brick platform on the north side of the interior of the navaraṅga may be removed and the flooring improved.

Hoskote.

VARADARĀJA TEMPLE.

The Varadarāja temple at Hoskōṭe is a minor muzrai institution requiring immediate repairs particularly in respect of the northern outer wall of the sukhanāsi. This wall is out of plumb and in danger of falling. The roof is also leaky in several places. The flooring is in a very bad condition. The mukhamaṇṭapa needs some kind of protection from the cattle which are making it their shelter. Reinforced concrete screens of suitable design may be inserted to a height of 3′ if funds permit.

SHIMOGA DISTRICT.

Anandapura.

THE POND OF THE MAHANTI MATHA.

This pond is situated in a very attractive spot about 2 miles to the north-east of Ānandapura. It is very large and well-built with steps of laterite blocks. It appears to be a monument of the Keḷadi dynasty and deserves, on account of its beautiful surroundings, to be conserved. The cost of renovation, too, would not be high since it is almost intact. A few minor measures may enhance its economic value also since it is provided with a sluice through which water is said to have been once irrigating the lands of Mallandūr. The rank vegetation growing here and there in the area may be cleared. The large tree growing in the south-western corner of the pond should immediately be cut down.

Hosagunda.

ĪŚVARA TEMPLE.

The Îśvara temple at Hosagunda is built in the Nāḍkalsi style by the Śāntaras and has a graceful appearance. It has become very much dilapidated owing to the fact that the village is far removed from it and that the villagers are generally loth to come to the jungle-clad surroundings of the temple. If the jungle could be cleared, they would perhaps have no objection to revive worship in the temple. The large tree that is growing right against the south wall of the temple must immediately be brought down. The wall slabs have been dislodged by the roots of trees and other vegetation. The roof and the flooring require general repairs.

Gauja.

GAUTAMĒŚVARA TEMPLE.

The Gautamēśvara temple at Gauja appears to date from about the Rāshṭrakūṭa period and deserves to be preserved in its original form as far as possible. As it is, it consists of the garbhagṛiha only with no protection above. It is learnt that an estimate has been prepared to re-build the temple, dismantling its apsidal cell. The apsidal plan is peculiar and should not be interfered with. The construction of a mukhamaṇṭapa may be permitted as also a roof for the temple.

Belgami.

KĒDĀRĒŚVARA TEMPLE—II Class.

At the time of inspection the temple premises were in a very unsatisfactory state. People had converted the institution into a dharmaśāla, using indiscriminately the

premises for cooking purposes. Travellers had carved their names here and there on the polished pillars of the mukhamanṭapa. Some of the names have been carved very recently. The surroundings were in a very dirty condition. The temple is a second class monument and the following measures of conservation appear to be absolutely necessary :—

1. A compound wall and a gate securely lockable may be provided.
2. The ugly mud walls of the Nandi shrine must be removed.
3. It is said that the ceiling of the Prabhudēva temple is very leaky. This may be looked into.
4. The dilapidated structure to the south of the temple area may be examined with a view to making it useful as a kitchen and store.
5. The thick chunam coating in the inside of the temple may be carefully and slowly scraped off. The outer walls and the towers may be cleared of their mortar coating and the slab joints may be pointed with cement suitably coloured so as to match with the slabs.
6. The mahādvāra has become much ruined owing to neglect. Some of the pillars are out of plumb. They may be set right and a gate provided. Its tiled roof may be replaced by a better one, preferably of stone, if the weight will not be too much.
7. The roof of the main temple is said to be leaky in some places. The leaky portions may be cement-pointed.
8. In the south-east corner of the temple area a person is said to have been buried about 15 years ago. Instructions may be given to his relatives to exhume the body and bury it elsewhere.
9. The Archak of the temple may be given strict instructions not to allow the people to foul the place and use the premises as a musafirkhana. A board declaring the monument to be a protected one may be put up prominently in front of the temple.

THE BHĒRUṆḌĒŚVARA PILLAR.

During the course of constructing the size stone platform for the new Bhēruṇḍa image, the inscription on the east base of the pillar has been entirely covered up. It is necessary that the inscription should be made visible.

Transverse cracks have sprung up both at the bottom of the pillar and at the top. It is difficult to think that the weight at the top will not force it to come down. The newly given steel hoops and the steel supports may not be enough to save the pillar from falling down. Minute examination by the P.W.D. seems to be necessary.

The smaller inscription that stands a little distance to the south-west of the pillar may be carefully removed from there and set up near the platform of the Bhēruṇḍa pillar.

TRIPURĀNTAKA TEMPLE.

1. The basement of the temple to the south of the mukhamaṇṭapa has recently been repaired and its platform is paved with cement. The smooth surface of the pavement requires to be made rough and coloured to match the stone.

2. The flooring of the mukhamaṇṭapa and navaraṅga may be made even.

3. The slabs of the walls have been pointed with cement but the colour of the cement does not match the colour of the slabs. The cement may therefore be scraped off carefully and the joints again pointed with cement coloured to match the neighbouring slabs.

4. The walls may be cleaned of all dust and patination and restored to their original colour.

5. The two pillars on the jagali of the eastern porch of the mukhamaṇṭapa seem to be out of plumb and leaning to one side. They may be examined and the porch strengthened so that it may act as a buttress to the pillars.

6. The southern beam of the above porch is cracked. It may be examined and, if necessary, replaced by another. If any roof is proposed to be constructed for the porch, care should be taken that it will not add undue weight to the structure.

7. The basement all round the temple may be made even and paved with cement as has been done on the south side of the mukhamaṇṭapa. The dentil mouldings, however, should be left visible.

8. The outer walls of the temple seem to be out of plumb in many places, particularly to the north of the Vishṇu shrine where a vertical crack has sprung up in the wall. The walls may be examined and, if necessary, re-built where they are out of plumb. While re-building them original materials should be used as far as possible. No size stones should be used.

9. Several of the images inside the temple have been restored in an ugly way. The cement restoration of their broken parts may be removed very carefully.

10. The *bilva* trees to the east of the temple, the tamarind trees to the south and the tree to the west should all be cut down and the premises made clean.

11. The two houses to the south of the temple as also one or two houses to the west may be acquired and dismantled so that there may be a large open yard in front of the temple to the south and more open space to the west. In the front yard may be preserved the several images lying in a neglected condition in various parts of the village.

12. A compound wall may be put up all round the temple including the open area mentioned above.

13. If possible, the thick brick roof of the temple may be examined with a view to reduce its weight.

14. Some of the navaraṅga ceiling slabs have sprung lengthwise cracks. They may be examined.

15. The total cost of attending to all the items mentioned above may come up to Rs. 10,000. It may be spread over two or three years, the repairs of the temple proper being taken up in the first instance.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple is generally intact. But some minor repairs are necessary to improve its appearance. The area consisting of the temple and the fields around may be enclosed with a railing all round. A door may be provided for the navaraṅga doorway. The trees and plants growing by the side of the walls and between the wall slabs may be removed and the joints cement-pointed with cement coloured to match the stones. No private buildings may be permitted to be constructed near the temple. The yard in front of the temple may be levelled up and converted into a playground for the children of the school. The steps leading up to the temple may be improved and the jagali set right. The flooring of the navaraṅga requires to be made even. One of the sukhanāsi ceiling slabs is cracked. It may be examined.

KĀLIKĀDĒVĪ TEMPLE.

The slabs of the outer walls are out of plumb and require re-setting in several places, the joints being properly cement-pointed.

NĪLAKAṆṬHĒŚVARA TEMPLE.

The outer walls and basement of the temple are out of plumb in many places and are overgrown with rank vegetation. They may be set right.

ONAKEHOṆḌADA-BASAVAṆṆA TEMPLE.

The structure has become very much dilapidated, the outer walls and the tower having collapsed beyond all possibility of being renovated without very heavy cost. The images in the vicinity may be removed to the compound of the Tripurāntaka temple.

IMAGES LYING IN VARIOUS PARTS OF THE VILLAGE.

All these may be removed to the compound of the Tripurāntaka temple and preserved. In a backyard called Kammārara-hittalu, there are two beautiful images of a Yakshi and a male attendant which require to be immediately removed to a place of protection. In the *kaṇa* or *hittalu* belonging to Gurupāda Gauḍa, there are lying neglected some good images of a Nāga couple intertwining. They may also be preserved in the compound of the Tripurāntaka temple.

Talagunda.

VĪRABHADRA TEMPLE.

An image of Vīrabhadra which appears to have been originally worshipped in the temple is now lying buried in the open verandah behind the temple. It is a good piece which is worthy of being preserved in the maṇṭapa of the temple.

PRAṆAVĒŚVARA TEMPLE.

The temple has been renovated and a low compound wall has been put up. All the stray images in the neighbourhood may be collected and preserved in the compound. The temple enclosure may be kept clean and made tidy, the lantana and other trees growing up here and there being cleared. The level of the open yard in front of the temple is higher than that of the flooring of the temple. Rain water may thus enter the temple unless prevented by suitable drainage in front of the doorway. The famous Kadamba inscription pillar seems to be slanting a little to the south-east. It may be examined and the pillar set right if necessary.

Bandalike.

BASTI.

The basti is a good example of the fully developed Chālukyan style and is well worthy of preservation as an Ancient Monument under Class III. The premises may be cleared of all vegetation and the fallen slabs of the walls and ceilings restored to their original places. The joints of the slabs may be cement-pointed. The roof requires to be made water-proof and the flooring to be made even and cement-pointed.

SŌMĒŚVARA TEMPLE.

This is an ornate structure containing some very beautiful screens and doorways of the twelfth century. It is completely a Chālukyan structure worthy of preservation under Class III of the Ancient Monuments. The outer walls have become out of plumb in several places and the beams and ceiling slabs have become dislodged here and there. The roof and the flooring require general repairs. The thick vegetation growing on the temple and in the vicinity must be cut down and the temple surroundings made neat and tidy.

TRIMŪRTI TEMPLE.

This temple is a triple-celled structure of the Chālukyan period and deserves to be preserved as a monument of Class III. The surroundings may be cleared of the jungle and the teak trees planted in front may be cut down. The towers and roof as also the flooring of the temple require general repairs. The slabs of the walls have to be re-set in some places, the joints being properly cement-pointed. The ground around the temple may be levelled up and made neat.

Chikkamagadi.

KALLĒŚVARA TEMPLE.

Many of the ceiling slabs have come down as also some of the slabs belonging to the outer walls. They require to be re-set and the temple surroundings cleared of all rubbish. Cooking inside the temple premises may be forbidden.

JAIN BASTI.

The basti is generally intact and it will not cost much to effect some minor repairs. The vegetation on the roof and in the neighbourhood may be cleared and the plants growing on the monument may be cut down. The roof requires general repairs. The premises should be levelled up. If possible, a compound wall may be constructed. The temple may be included in Class III of the protected list.

Malavalli.

PILLAR INSCRIPTION.

The platform that has recently been constructed at the base of the pillar requires to be lowered down by about a foot and a half since it has hidden from view about 13 letters in each line of the inscription. The base of the pillar is lying in the drain to the south-east of the Kallēśvara temple. If possible it is desirable, to get it joined to the pillar and secured by iron hoops, care being taken not to damage the inscription.

Kubatur.

KAIṬABHĒŚVARA TEMPLE—II CLASS.

The temple is a fine monument of the Chālukyan style hailing from about the 11th century A.D. It is an ancient monument of the second class and deserves to be carefully preserved. The following points of conservation may be suggested :—

1. It may be provided with an ancient monument board.

2. It may be provided with a compound wall inclusive of the smaller temples and running at a distance of about 30 yards on the west. Against the west wall may be built a line of brick buildings consisting of the priest's quarters, the pākaśālā, a store room and an extra room, the priest being forbidden from using the Pārvatī shrine as his dwelling place thereafter. Since the temple is in a jungle and a person is needed for its protection, it is necessary that the priest should live in an out-house. The temple has been previously attacked by robbers.

3. The mud walls in the western part of the building and on its south-east may be completely removed, opening to view the garbhagṛiha doorway.

4. The floor of the maṇṭapa which is paved only in the central aisle may be provided with concrete flooring, the stone slabs being pointed with coloured cement.

5. The original bull was broken and removed some years ago. A new one may be provided. If possible, the unbroken fine bull in the ruined Pañchaliṅgēśvara temple at Belgāmi which belongs to the same school and period may be brought over and installed in the square of the maṇṭapa just to the east of the central ceiling.

6. The whitewash and soot on the ceilings and pillars may be carefully removed without damage to the carvings or the polish.

7. The tower may be cleared of all plants, the old mortar work scraped off and the joints of the stones pointed with cement coloured to match the stones.

8. The dilapidated and ugly-looking vacant modern structure to the south-east of the temple may be dismantled and the ground levelled up.

9. The compound should be levelled and properly furnished with drainage to lead off water.

10. The wood work inside the garbhagṛiha may be completely removed. The temple maybe provided with movable lampstands and a thin steel rod for suspending the water vessel over the liṅga.

It is learnt that the temple has about Rs. 1,500 as reserve fund.

PĀRŚVANĀTHA BASTI.

The basti is a structure of the Chālukyan times having some well carved images. For the sake of these images the following points of conservation are suggested :—

1. The ceiling slabs which have gone out of plumb here and there may be set right and the roof generally repaired and made waterproof.

2. A lockable wooden door may be provided in the place of the existing one which has become useless.

3. The flooring may be generally repaired.

4. A Jain Archak may be appointed to look after the monument.

5. The basti may be included in Class III for purposes of protection.

6. It is learnt that the institution used to enjoy several inam lands. Worship may be restored, if possible.

7. The images in the compound deserve to be better preserved.

RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple is almost intact. Only the surroundings require to be made neat and tidy. The institution may be placed in Class III for purposes of conservation, since it happens to be a genuine monument of the Rāshṭrakūṭa period.

Bharangi.

BASTI.

The structure is almost intact. It may be considered if it is possible to encourage some Jain priest to offer worship in the basti.

KALLEŚVARA TEMPLE.

The temple is very much dilapidated, its outer walls having collapsed in several places. The villagers may be encouraged to renovate it.

BANAŚANKARĪ TEMPLE.

Three of the images in this temple, *viz.*, Nos. 1, 3 and 4 from the left of the row, are worthy of being preserved in a museum, or looked after carefully in case there should be any difficulty in removing them to a museum. For the time being the temple may be generally repaired and a local person, preferably the Patel or the Shanbhog, instructed to look after them well. The surroundings may be cleared of all vegetation. The roof of the temple requires to be made waterproof.

Kuppagadde.

ĪŚVARA TEMPLE.

1. The temple is sufficiently intact having been repaired about five years ago. But there has been put up an ugly zinc sheet roofing above the mukhamaṇṭapa. It must be removed and the original roof repaired to prevent rain water from soaking through the ceilings.
2. Several of the ceiling slabs are cracked and require to be examined and cement-pointed.
3. Cooking inside the open maṇṭapa should strictly be forbidden. An ancient monument board may be supplied and set up.
4. The plants growing on the walls, etc., of the temple should be cleared. The priest may be asked to look after such work occasionally.
5. The surroundings have a thick growth of lantana and some trees. These may be cut down and the place made neat and tidy.

Udri.

DILAPIDATED ĪŚVARA TEMPLE.

This temple stands to the north-east of the village and is so much ruined that it is impossible to renovate it. Even the single cell that is standing now is about to collapse. But its architectural members consisting of pillars, pilasters, doorways, etc., may be removed to a safe place since they show good workmanship.

JAIN BASTI.

This stands to the west of the village. It is almost intact and is in need of certain minor measures of conservation. Some of the ceilings have sprung cracks, particularly the central ceiling and the one to its north. These may be examined and set right. The roof may be repaired and made water-proof. The front part of the temple and the surroundings may be cleared of all vegetation. The plants growing on the walls and tower may be cut down and the slab joints cement-pointed. The inscription stone lying to the south-east of the temple may be set up properly so that its letters may not get damaged. The front wall of the temple may be repaired.

ŚIVA TEMPLE.

This temple is situated about a hundred yards to the east of the basti mentioned above. It requires a concrete roof and the slabs of the walls need to be cement-pointed at the joints. The surroundings should be made neat and tidy.

LAKSHMĪNĀRĀYAṆA TEMPLE.

This temple stands about a hundred yards to the south-east of the Śiva temple. As it is, it consists of a single cell which has recently been repaired and provided with a doorway. Worship may be restored in the temple.

REPAIRS AND MAINTENANCE OF MONUMENTS.

[*Based on the Reports of the Sub-Division Officers.*]

The annual reports in respect of the repairs and maintenance of ancient monuments have been received only from the Mysore, Chitaldrug, Kolar, Hassan, Kadur and Shimoga Districts. The Sub-Division Officers of the other districts have not so far forwarded their inspection reports.

CHITALDRUG DISTRICT.

Chitaldrug Sub-Division.

The Rock-cut temple at Rāmadurga and the Edicts of Aśōka in Siddāpur, Moḷakālmuru Taluk, are both reported to be in good condition.

Davangere Sub-Division.

The ancient monuments in this sub-division are as under :—

1. Harihārēśvara temple, Harihar—I class.
2. Basti, Heggere—II class.

3. Īśvara temple, Ānekoṇḍa—II class.
4. Īśvara temple, Nanditāvare—III class.
5. Do Nandiguḍi—III class.

These five monuments in the Dāvangere Sub-Division are reported to be in good condition.

SHIMOGA DISTRICT.

The Deputy Commissioner, Shimoga District, has forwarded the following report on the working and preservation of the Ancient Monuments in the Shimoga District during the year 1940-41 :—

The appended statement gives the names of ancient monuments in this District and the particulars regarding their inspection by the several officers during the year under report.

There has been an addition to the list of ancient monuments—Shaji's tomb at Hodigere has been declared a protected monument under section 3 (1) of the Ancient Monuments Preservation Act, *vide* Government Notification No. E. 209—Univ. 216-39-66, dated 16th July 1940. In response to this notification, inviting objections, if any, Kadamma, mother and guardian of the minor khatedar of the land on which this tomb lies has submitted an objection petition claiming ownership of the land so far for the purpose of preserving the monument in question and praying that the amount spent on the land may be paid to her together with the value of the land before declaring the tomb an ancient monument. A report was therefore submitted to Government. Final orders of Government under section 3 (3) of the Act regarding the confirmation or withdrawal of the notification have not so far been received. Sanction has since been accorded to the proposal to acquire 1/2 an acre of land for the purpose in G. O. No. E. 535-37—Univ. 16-39-87, dated 14th August 1941, the cost of acquisition having been ordered to be met out of the University funds as a special case.

Condition.—All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is under correspondence. It is reported that estimates for certain repairs to the Bastis at Narasāpur and to the Śrī Trimūrti Nārāyaṇa Temple at Bandalike in Shikārpur Taluk have been called for from the Assistant Engineer, Shikārpur. The roof of the Śrī Mallikārjunasvāmi temple at Kalasi in Sāgar Taluk is reported to be leaky and the Assistant Engineer, Sāgar, has been requested to prepare an estimate. Jungle clearance in the palace site

outside the fort at Nagara is stated to be under correspondence with the Public Works Department. The question of effecting repairs to the Śrī Kaiṭabhēśvara Temple at Kubatūr and of constructing a compound wall is engaging attention.

Repairs.—During the year under report, repairs are reported to have been effected by the Public Works Department to the following institutions:

1. Sivappa Naik's Fort at Nagar—Clearance of jungle at a cost of Rs. 25.
2. Devaganga ponds at Basavana Byana, Hosanagar Taluk—Resetting the fallen slabs at a cost of Rs. 46.
3. Bastis and Inscriptions at Humcha—Urgent repairs at a cost of about Rs. 50.

Establishment.—The following institutions continued to entertain the establishment noted against them :—

1.	Sri Kudli Ramesvaradevaru temple	... One servant on Rs. 2 per mensem
2.	Sri Bhadravati Lakshminarasimha Devaru	... One servant on Rs. 4 per mensem.
3.	Santebennur Honda and Musafirkana	... One care-taker paid out of District Board Funds.
4.	Sri Belagavi Kedareswara and 2 other temples	... One care-taker on Rs. 4 per mensem paid out of Nehami allowances.
5.	Kubatur Kaitabhesvara Temple	... Care-taker.
6.	Nagar Devaganga Pond	... Care-taker on Rs. 7 per mensem paid out of State Funds.
7.	Melige Ananthanatha Basti	... One care-taker on Rs. 2 per mensem.

General.—The Muzrai Commissioner paid a visit to the Sri Rāmēśvara Temple at Keḷadi during the year under report in company with the Deputy Commissioner.

Statement showing the several Ancient Monuments in the Shimoga District inspected during the year 1940-41.

SHIMOGA DISTRICT.

Sl. No.	Taluk	Place	Name of Monument	Inspected by
1	Shimoga ...	Kudli ...	Sri Ramesvaradevaru temple.	Sub-Division Officer and Amildar.
2	,, ...	Bhadravati ...	Lakshminarasimhadevaru temple.	Do
3	Chennagiri ...	Chennagiri ...	Fort ...	Amildar
4	,, ...	Santebennur ...	District Board Musafir-khana and Honda.	Sub-Division Officer and Amildar.
5	,, ...	Hodigere ...	Shaji's tomb ...	Deputy Commissioner (*vide* note below).
6	Honnali ...	Honnali ...	Fort ...	Amildar
7	Shikarpur ...	Belagami ...	Sri Kedaresvaradevaru temple.	Do
8	,, ...	,, ...	Sri Tripurantakesvaradevaru temple.	Do
9	,, ...	,, ...	Sri Bherundesvara Pillar	Do
10	,, ...	Bandalike ...	Sri Trimurti Narayana temple.	Do
11	,, ...	,, ...	Annekallu temple ...	Do
12	,, ...	Narasapur ...	Bastis ...	Do
13	,, ...	Talagunda ...	Sri Pranavesvara temple ...	Do
14	,, ...	,, ...	Inscribed pillar in front of the temple.	Do
15	,, ...	Malavalli ...	Inscribed pillar ...	Do
16	Sorab ...	Kubatur ...	Sri Kaitabhesvara temple and inscriptions.	Deputy Commissioner, Sub-Division Officer, and Amildar.
17	,, ...	Udri ...	Temples and inscriptions	Do
18	Sagar ...	Keladi ...	Sri Ramesvara temple ...	Sub-Division Officer and Amildar; also visited by Revenue Commissioner in company with Deputy Commissioner.
19	,, ...	Ikkeri ...	Sri Aghoresvara temple ...	Do
20	,, ...	Kalsi ...	Sri Mallikarjunadevaru temple.	Do
21	Nagar ...	Nagar ...	Sivappa Naik's Fort ...	Amildar
22	,, ...	,, ...	Palace site outside Fort ...	Do
23	,, ...	Basavana Byana	Devaganga pond ...	Do
24	,, ...	Humcha ...	Bastis and inscriptions ...	Do
25	Tirthahalli ...	Kavaledurga ...	Fort ...	Sub-Division Officer, and Amildar.
26	,, ...	Melige ...	Fort ...	Do

NOTE.—*Re*: item No. 5—Shaji's Tomb at Hodigere.—Notification under section 3 (1) of the Ancient Monument Preservation Act of 1925 has been published in the Gazette with No. E. 209—Univ. 216-39-66, dated 16-7-40. But no order under section 3 (3) of the Act *re.* confirmation or withdrawal of the Notification has been received as yet.

HASSAN DISTRICT.

The following is the consolidated list showing the particulars of the ancient monuments inspected by the Sub-Division Officers in the district during the year :—

SAKLESPUR SUB-DIVISION.

1. Mañjarabād Fort.
2. Śrī Hoysalēśvarasvāmi Temple, Haḷebīḍ.
3. Kēdārēśvarasvāmi Temple, ,,
4. Vīrabhadrasvāmi Temple, ,,
5. Pārśvanāthasvāmi Temple, ,,
6. Ādinātha Basti, ,,
7. Sāntināthasvāmi Basti, ,,
8. Inscriptions ,,
9. Śrī Chennakēśavasvāmi Temple, Bēlūr.

HASSAN SUB-DIVISION.

1. Prasanna Chennakēśavasvāmi Temple, Ambuga.
2. Vishṇu Statue at Koṇḍajji.
3. Nāgēśvara and Chennakēśavasvāmi Temples, Mosaḷe.
4. Îśvara Temple, Arsîkere.
5. Kēśava Temple, Hārnahaḷḷi.
6. Grose's Tomb, Arsikere.
7. Sōmēśvara Temple, Hārnahaḷḷi.
8. Narasimhasvāmi Temple, Jāvagal.
9. Chennakēśava Temple, Hullekere.
10. Kēśava Temple, Honnāvara.
11. Gomaṭēśvarasvāmi, Śravaṇabeḷgoḷa.
12. Akkana Basti, ,,
13. Inscriptions, ,,
14. Chāmuṇḍarāya, Basti, ,,
15. Chandragupta Basti, ,,
16. Pārvśanātha Basti ,,
17. Lakshmīnarasimhasvāmi Temple, Nuggihaḷḷi.
18. Sadāśivasvāmi Temple, ,,
19. Lakshmīnārāyaṇa Temple, Anati.
20. Narasimhasvāmi Temple, Hoḷenarasipur.

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KADUR DISTRICT.

Chickmagalur Sub-Division.

1. Yūpastambha at Hiremagaḷūr—Class II ; in good condition.

2. Vīranārāyaṇa Temple, Beḷavāḍi—Class I ; under the management of the Śringeri Jahgir ; the Deputy Commissioner states that it is a fine old structure badly neglected. The surroundings and the roof are overgrown with rank vegetation. The latter is said to be leaking badly. The chairman of the Panchayet is said to have promised to have the roof and the compound cleared of vegetation.

3. Mārkaṇḍēśvara Temple, Khāṇḍya—Class III ; not in good condition. Some repairs are said to have been effected by the P.W.D.

4. Siddēśvara Temple, Marle—Class II ; in good condition.

5. Chennakēśava Temple, Marle—Class II ; in good condition. Some repairs are being done.

6. Kaḷasēśvara Temple, Kaḷasa—In good condition. Annual repairs are being done from the temple funds.

Tarikere Sub-Division.

The undermentioned institutions are said to have been inspected during the year and are reported to be in good condition :—

1. Lakshmīkāntasvāmi Temple, Dēvanūr, Kadur Taluk.
2. Śiva Temple, Hirenallūr, Kaḍūr Taluk.
3. Amṛitēśvara Temple, Amritāpura, Tarikere Taluk.
4. Sōmēśvara Temple, Sompura, Tarikere Taluk.

MYSORE DISTRICT.

Mysore Sub-Division.

Jyōtirmayēśvara Temple, Śāligrāma—II Class. The Archak of the temple who is also the care-taker is reported to be not doing his work properly. It is learnt that an estimate for Rs. 4,500 had been prepared, but that the work was not taken up since the villagers did not come forward with their contribution. It is reported that the building is in a dilapidated condition and that rank vegetation has grown on the temple.

Rāmānujāchārya Temple, Śāligrāma—II Class. The monument is reported to be in good condition. But the care-taker is reported to be not doing his duty properly. In the Śrīpāda Tīrtha the flooring is said to be requiring cement-pointing.

KOLAR DISTRICT.

Kolar Sub-Division.

The following Ancient Monuments in the Kōlār Sub-Division are reported to be in good condition .—

1. Śrīpādarāya Bṛindāvana at Muḷbāgal.
2. Hazrath Baba Hydervali Darga, Muḷbāgal.
3. Birth Place of Hyder Ali Khan, Būdikōte.
4. Mokbara at Kōlār.
5. Kōlāramma temple, Kōlār.
6. Sōmēśvara temple, Kōlār.
7. Bara Imam-Makkan, Kōlār.
8. Śrīpatīśvarasvāmi temple, Sīti.
9. Rāmaliṅgēśvara temple, Āvaṇi.
10. Vināyaka temple, Kuruḍumale.

Chikballapur Sub-Division.

The Assistant Commissioner, Chikbaḷḷāpur Sub-Division, states that the following monuments in the Chikballapur Sub-Division were inspected during the year under report :—

Bhoganandīśvara Temple.
Tipu's Palace.
Yōganandīśvara Temple.
Raṅganātha Temple.
Hussain Shah Valli Darga.
Venkaṭaramaṇasvāmi Temple, Ālamgiri.
Amaranārāyaṇa Temple at Kaivāra.

He has further forwarded the following statement showing the progress of the action taken on the observations made in the Conservation Note of the Director of Archæological Researches in Mysore :—

VENKAṬARAMAṆASVĀMI TEMPLE, DĒVARAGUḌIPALLI.

(Bagepalli Taluk.)

1. In some places in the navaraṅga the flooring is uneven. It may be set right when funds permit.	The V. P. Sub-Overseer has been directed to submit the estimate.

2. On the left pilaster of the outer vestibule is a figure of Yōgā-Narasimha for whom a brick and mortar niche has been built in recent times. It may be removed.	The Amildar will be directed to take action early.
3. For the vāhanas which are kept in the navaranga a separate room may be given in the prākāra.	The vāhanas are shifted to a room in the prākāra. The V. P. Sub-Overseer is directed to submit an estimate.
4. The whitewashing on the walls and other parts of the temple has covered the inscriptions and sculptures. It may be carefully and slowly scraped off without damage to the stones.	Scraping work is in progress.

ŚRĪ RĀMĒŚVARASVĀMI TEMPLE ON THE HILL AND ŚRĪ VENKAṬA-RAMAṆASVĀMI TEMPLE, GUḌIBAṆḌA.

The Assistant Engineer, Chikballapur Sub-Division, has been requested to furnish estimates in respect of the repairs to these temples. As soon as they are received further proposals will be taken up.

Among the monuments inspected by the Director of Archæological Researches during the year there are not only those which are already on the list of Ancient Monuments, some of them being declared 'Protected', but also those which are not so included. The former, of course, require the attention of the D. P. W., while in the case of the latter other departments of Government like the Muzrai, or private bodies might be interested. In all the cases the recommendations are from the point of view of the Archæological Department; and the proposals are made according as the monuments need conservation. The Archæological Department is primarily interested in the upkeep of the 'Protected' or 'Ancient' monuments as admitted in the list, by reason of their artistic or historical importance. As regards other monuments, wherever any need is observed, a recommendation is made, the idea being that all deserving monuments may be put into order by those interested in them at least by effecting the initial repairs so far as is possible. Some of the monuments might be of interest from the point of view of the Muzrai Department particularly. In such cases it is for the Muzrai Department to consider these proposals. In some other cases it has been felt that the local people might be encouraged to keep a monument in good order. In these cases a contribution from the villagers might be taken and the temples repaired. If, however, no funds of any kind are available, the Director's proposals cannot evidently be given effect to, for such monuments are not on the conservation list of the Archæological Department.

REPORT ON THE CONSERVATION OF ANCIENT MONUMENTS IN THE STATE DURING THE YEAR 1940-41, BY THE GOVERNMENT ARCHITECT, PUBLIC WORKS DEPARTMENT, BANGALORE, FOR 1940-41.

The work of conservation of ancient monuments was carried out by Public Works Department during 1940–41 according to detailed drawings, sketches and instructions from the Government Architect.

The total amount of works for which estimates were prepared in the year 1940–41 was Rs. 61,265–10–7 and actual expenditure up to the time of reporting was Rs. 15,661–3–0 as detailed below.

Conservation of Ancient Monuments in the State during 1940-41.

No.	Names of temples and places	Works prepared and estimated	Outlay so far incurred
		Rs. a. p.	Rs. a. p.
1	*Mysore Division*—		
	(1) Sri Srikanthesvarasvami temple at Nanjangud.	8,078 0 0	5,281 0 0
	(2) Sri Vaidyesvarasvami temple at Talkad T.-Narsipur Taluk.	1,510 0 0	...
2	*Bangalore Division*—		
	(1) Repairing the Fort wall at Devanhalli ...	60 0 0	89 0 0
	(2) Annual Repairs of Syed Ibrahim's tomb at Chennapatna.	50 0 0	50 0 0
	(3) Renovating Sri Kailasesvarasvami temple at Dodmalur.	4,230 0 0	1,313 0 0
	(4) Annual Repairs of Thimmappa Raj Urs mansion at Chennapatna.	200 0 0	157 0 0
	(5) Improvements to the Birth place of Tippu Sultan at Devanhalli.	2,100 0 0	225 0 0
	(6) Repairing the Inscription stone at Aradesahalli village.	10 0 0	7 0 0
	(7) Repairing Hoysalaballala palace on Kundana Hills.	50 0 0	40 0 0
	(8) Annual Repairs of Tippu Sultan's birth place at Devanahalli.	9 0 0	9 0 0
3	*Kolar Division*—		
	(1) Mokbara at Kolar	133 0 0	...
	(2) Kolaramma temple at Kolar ...	150 0 0	150 0 0
	(3) Somesvara temple at Kolar	5,120 0 0	...
	(4) Rangadhama temple at Rangasthala, Chickballapur Taluk	1,845 0 0	...
4	*Mandya Division*—		
	(1) Lakshminarayanasvami temple at Hosaholalu.	12,006 10 7	...

No.	Names of temples and places	Works prepared and estimated			Outlay so far incurred		
		Rs.	a.	p.	Rs.	a.	p.
5	*Hassan Division*—						
	(1) Renovation of Sri Channakesavasvami temple at Belur.	15,600	0	0	1,455	0	0
		5,345	0	0	3,875	0	0
	(2) Renovation works of Hoysalesvarasvami temple at Halebid.	1,000	0	0	442	0	0
	(3) Sri Lakshminarayanasvami temple at Nuggehalli.	822	0	0	187	0	0
		192	0	0	...		
	(4) Repairs to Fort at Manjarabad ...	1,000	0	0	976	0	0
	(5) Renovation of Jain Basti at Halebid ...	20	0	0	18	3	0
6	*Shimoga Division*—						
	(1) Ganda-Bherunda pillar at Belagavi ...	140	0	0	140	0	0
	(2) Tripuranatakesvara temple at Belagavi ...	275	0	0	104	0	0
7	*Kadur Division*—						
	(1) Amritesvarasvami temple at Amritapura ...	100	0	0	96	0	0
	(2) Yupastambha at Hiremagalur ...	15	0	0	12	0	0
	(3) Siddhesvarasvami temple at Marle ...	45	0	0	40	0	0
8	*Chitaldrug Division*—						
	(1) Asoka's inscription at Siddapur ...	20	0	0	20	0	0
	(2) ,, ,, Brahmagiri ...	20	0	0	20	0	0
	(3) ,, ,, Jatinga Ramesvara Hills.	20	0	0	20	0	0
	(4) Jain Basti at Heggere	1,100	0	0	935	0	0
	Total ...	61,265	10	7	15,661	3	0

No estimates were prepared and no outlay incurred during the year 1940–41 in Headquarter Range, Mysore, Tumkur Division and Buildings Division, Bangalore.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

KOLAR DISTRICT.

Mulbagal.

The larger temples of Mulbāgal have already been described in the Annual Report of this department for the year 1930, pp. 17–18. Some of the smaller temples which deserve notice here are : the Nāchchāramma temple at the foot of the Mulbāgal hill, a ruined temple about a hundred yards to its south-west and the Vidyāśaṅkara temple which is situated beside the tank called Śankara Tīrtha at a little distance to the south-east of Mulbāgal.

NĀCHCHĀRAMMA TEMPLE.

Name of goddess.

The Nāchchāramma temple stands at the foot of the hill. It is a cave temple with a navaraṅga built in front whose doorway is to the south. A flight of steps leads into the cave shrine of the goddess. The deity, about 3⅓′ high, is rude and is called Pārvatī by the local people. But in the inscription No. Mulbāgal 7 of 1416 A.D. the name of the goddess is given as Nāchidēvī and she is called the chief goddess of the place. The structure is of the 15th century.

Description.

The navaraṅga is plain and has in the central square four Draviḍian pillars with cubical and octagonal mouldings. On the cubical mouldings appear padma medallions in relief. The capitals are of the imitation ribbed pattern met with in the 14th and 15th century structures at Terakaṇāmbi and elsewhere in South Mysore. Two rude images, one of Gaṇēśa and the other of Mahishāsuramardinī, are set up in the navaraṅga.

The temple is not architecturally important. The occurrence of the capitals of pillars usually met with in South Mysore is however to be noted.

RUINED TEMPLE ON THE HILL.

General description.

Since the main god of the temple on the hill is missing and there is no inscription referring to the temple, it is not known for which god the temple was built. The temple is much ruined and stands on a hillock rising immediately to the south-east of the main hill at Mulbāgal. It is a granite structure consisting of a garbhagṛiha, an open vestibule and a navaraṅga, of which the last has two entrances—one on the

east and the other on the south. In workmanship the structure reminds us of the 14th and 15th century temples of the Vijayanagar period.

The outer walls are plain and are raised on a basement consisting of two plain right-angled cornices. The eaves have a sharp curve with a row of sea-horses above them as at Terakāṇambi and elsewhere. The pillars inside the navaraṅga are Draviḍian in style having cubical, octagonal, sixteen- and thirty-two-sided mouldings The capitals have the imitation ribbed mouldings and plantain bud hangings. The ceilings are all plain except for a padma medallion appearing on the central one. The temple appears to have had a tower originally; but this has completely disappeared now. The structure is not architecturally important.

VIDYĀ-ŚANKARA TEMPLE.

Date.

The Vidyā-Śaṅkara temple is situated to the north-west of Śaṅkara Tīrtha. It is a granite structure endowed in 1389 A.D. by Bukka II King of Vijayanagar. It has now become dilapidated and is not architecturally important.

General description.

It consists of a garbhagṛiha enshrining a low liṅga called the Vidyā-Śaṅkara liṅga, a closed vestibule and a navaraṅga having a doorway on the south. In front of the navaraṅga doorway is a porch of three squares connecting which and another dilapidated mono-celled shrine is another porch. The brick tower above the garbhagṛiha of the temple is much ruined.

LAKSHMĪ-NĀRĀYAṆA TEMPLE.

To the west of the above-mentioned temple is another smaller temple, also ruined. It perhaps originally enshrined the god Lakshmī-Nārāyaṇa mentioned in Mulbāgal 10 of 1339 A.D.

VIGHNĒŚVARA SHRINE.

The mono-celled Vighnēśvara shrine lies a few yards to the west of the Vidyā-Śaṅkara temple. It is a granite structure built to enshrine a relievo figure of Gaṇēśa carved on a large boulder which contains several inscriptions in Kannaḍa and Nāgari.

Goribidnur.

VENKATARAMAṆASVĀMI TEMPLE.

Plain structure.

The Venkaṭaramaṇasvāmi temple is a very plain structure of about the Nāyak period consisting of a garbhagṛiha, a closed vestibule of three squares and a raṅga-manṭapa having in its middle square four Draviḍian pillars with cubical and eight-sided mouldings.

The main image is about 4′ high. It is four-handed, with dāna, chakra, śankha and gadā. It is very rudely carved. Similarly the images guarding the garbhagṛiha doorway are also rude and dwarfish. In the vestibule are kept a stone image of the goddess Alamēlammā and a metallic processional group of Janārdana. The image of the goddess is four-handed with abhaya, padma, padma and dāna. The prabhāvali is of the same stone.

Rude images.

The temple is architecturally unimportant.

Gudibande.

The history of Guḍibaṇḍe is given in the Annual Report of this department for 1914. The place is said to have derived its name from the temple (*guḍi*) that is built on a rock (*baṇḍe*) to the east of the place. The tank of the village which is called Baira-sāgara is said to have been constructed by Baire Gauḍa who was a Pāḷḷegār of the place and is known to have built also the fortress on the hill which rises immediately to the north of the village. A little distance to the south of the village there is a hamlet called Haḷe-Guḍibaṇḍe which is said to have been the older town.

History of the place.

ŌBALA NARASIMHA TEMPLE.

(Pl. II, 1).

The temple from which the name of the place is said to have been derived is dedicated to Ôbala (or Ahōbila) Narasimha worshipped in the form of a natural stone. There is no image. The structure is really a cave shrine with stone walls built on the four sides in front of the cave. Above the boulder which contains the cave is constructed a brick and mortar tower. The temple faces south.

Cave shrine.

The cave is divided into two chambers of which the inner one forms the garbhagṛiha and the outer one a maṇṭapa. The latter has a doorway guarded by dvārapāla figures. On the north outer wall of the maṇṭapa appear rude relievo figures of Vāmana, Rāma, Varāha and Ugra-Narasimha. There are also crude carvings of a matsya and a serpent.

The structure appears to be of the 17th or even of the 18th century. It is not important architecturally. A new inscription was discovered to the south-west of the temple.

GÔPĀLAKṚISHṆA TEMPLE.

The Gōpālakṛishṇa temple which is now much ruined stands about 50 yards to the north of the Ôbala Narasimha temple. It consists of a garbhagṛiha, an open



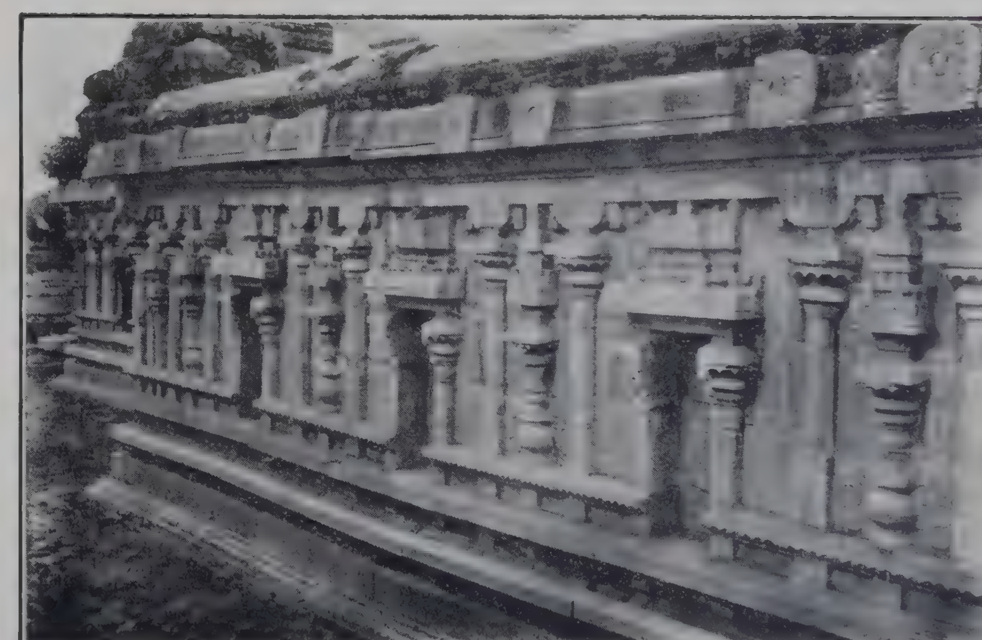
1. OBALA NARASIMHA TEMPLE, GUDIBANDA (p 32).



2. FORT WALL PROVIDED WITH A GATEWAY, GUDIBANDA HILL (p. 35).



3. VENKATARAMANA AND HIS CONSORTS, VENKATARAMANA TEMPLE, DEVARAGUDIPALLI (p. 41).



4. OUTER WALL, SVAYAMBHUVESVARA TEMPLE, MADIVALA (p. 50).

vestibule, a navaranga and a porch. The outer walls which had been constructed of brick have all mostly disappeared. The brick tower too is gone. The main image of the temple is missing.

THE GUḌIBAṆḌE HILL.

Points of interest.

The fortified hill at Guḍibaṇḍe is locally called Surasadmagiri. The following are the several points of interest that we come across as we ascend the hill :—

1. Āñjanēya temple.
2. Rock-cut steps.
3. First line of fortifications with bastion. There are rock-cut steps by the side of the fort walls.
4. Second line of fortifications provided with bastions.
5. A *doṇe* or pool of water.
6. A cross wall connecting the main fort and built to protect the gateway mentioned below (No. 7).
7. Natural gateway formed by boulders.

The two lines of fortifications mentioned above are free from the use of mortar. They have also no parapets.

8. Bastion with which is connected the cross wall mentioned in No. 6.
9. A *doṇe* or pool of water.
10. Gateway and third line of fortifications. The gateway and the walls have brick and mortar parapets above, which evidently seem to have been put up during the Moslem period. The parapets are provided with musket holes and cannon platforms. The stone slabs used in the construction of this line of fort walls are neatly dressed and pointed with mortar. The gateway consists of six squares and the two rows of pillars belonging to it are all plain with cubical mouldings.
11. Kṛishṇa temple.—This temple is immediately behind the gateway described above and has become very much dilapidated. But it indicates that the gateway was originally a Hindu construction. The structure is very plain with its outer walls built of rubble in some places and of brick and mortar in others. It has a garbhagṛiha, an open vestibule and a front manṭapa. The four central pillars of the last are Draviḍian in style and contain cubical and eight-sided mouldings. The ceilings and the doorway jambs are all plain. The main god of the temple is missing. The structure is said to belong to the period of Rāme Gauḍa, the brother-in-law of Baire Gauḍa, the Pāḷḷegar of the place.

12. A group of about six *doṇes.*
13. Grinding mill of stone, probably used for making gunpowder.
14. A bastion belonging to the third line of fortifications. It is provided with not only the usual musket holes and cannon platform but also with underground rooms entered by two narrow flights of steps. The underground rooms were perhaps used for storing gunpowder or as guard rooms.
15. A deserted and ruined temple.
16. Gateway with *diḍḍi-bāgilu.* Fourth line of fortifications provided with brick parapets, etc., like the third line.
17. Above the gateway is a bastion belonging to the fifth line of fortifications. The brick parapet above the bastion has the relief figure of a lotus having minute petals.
18. Another natural gateway formed by two large boulders. To the west of the left boulder is a sally port leading down the hill on the west.
19. A cross wall connecting another line of fortifications.
20. A natural gateway formed by boulders.
21. Another gateway.
22. Old smithy beneath overhanging boulders to the left of the boulders mentioned above.
23. Another cross wall connecting a bastion.
24. An arched gateway having a Gaja-Lakshmī group on its lintel. In a cross wall to the left of this gateway on the outside is a small stone relievo figure of Hanumān. The presence of Hanumān and Gaja-Lakshmī indicates that the gateway is Hindu in construction. The arch indicates Muslim influence. Above the gateway is a high brick parapet which is undoubtedly of the Moslem period. Probably the construction is of the days of Hyder or Tipu.
25. A maṇṭapa probably used as a powder magazine.
26. A bastion further up with a fort wall running westward.
27. A cross wall running at right angles to the bastion mentioned above and provided with two narrow openings at bottom which were probably used for observing the enemy.
28. Bastion with a row of powder magazines to the right. The parapet above the magazines is connected with a huge rocky boulder.
29. A flight of steps leading up to another fort wall. To the left of the steps are the ruins of an old structure which appears to have faced east and been provided with a low brick and mortar railing in front and an arched narrow window, also of brick and mortar, on the south. The structure was perhaps used as a *chāvaḍi.*

30. A *doṇe* or pool of water to the north of the gateway mentioned in No. 24. The wall of the gateway is carried northwards and then is constructed in a curve so as to bound the outer margin of the pool: and further up it is connected with a huge boulder.
31. Fort wall built of large slabs and provided with a gateway (Pl. II, 2). Above there are battlements on one of which is carved the figure of a man's head. The slabs of the wall are joined one to another by grooves cut on their edges. No mortar is used. In front of the gateway there is a stone-built maṇṭapa with Dravaḍian pillars. The eaves of this maṇṭapa have a row of small hanging lotus buds. The fort wall, the maṇṭapa and the gateway are all evidently Hindu in construction. On the inside of the gateway there is a maṇṭapa supported on Draviḍian pillars having the cubical and eight-sided mouldings.
32. *Doṇe.*—The water of this *doṇe* is said to be very deep. It is a perennial spring with good drinking water.
33. Rock-cut steps.
34. Granary.—The building is now used as a place for entertainments.
35. Fort wall which is in continuation of the wall mentioned under 31. The wall surrounds the huge central rock on top of the hill and on the rock are built the granary mentioned above (No. 34) and the temple mentioned below (No. 36).
36. Rāmēśvara temple.—This is a structure of the late Vijayanagar period consisting of a garbhagṛiha, a vestibule and a front maṇṭapa with a pillar in front. The temple faces east. The outer walls are plain and the slabs are joined by grooves and mortar. The pillars of the front maṇṭapa are Draviḍian, having the usual cubical and other mouldings. On the cubical mouldings appear the relievo figures of Ganēśa, lion, Nandi, peacock, monkey, yāli, nāgabandha, liṅga, lady, etc. Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant in the centre. In the vestibule are kept rude small stone images of Gaṇēśa and Nandi. The liṅga in the main cell is small. The pillar in front of the temple is ornate, though carved of granite. On a carved cubical base rises a sixteen-fluted shaft which is surmounted successively by ornamental, cubical, wheel-shaped and lotus-shaped mouldings. The capitals have plantain bud hangings. Above the capital appears a square abacus well carved on its four sides with downward dentil mouldings. The four corners of the base of the pillar have rearing lions while the facades of the base have the relievo figures of Sūrya on his seven-wheeled chariot (west), Nandi couching (north), Vīrabhadra (east) and Kaṇṇappa (south) kicking the liṅga. The plinth on which the pillar stands consists

of three cornices of which the one at the top has the kīrtimukha ornamentation.

To the north of the temple is the Pārvatī shrine which contains an image of the late Vijayanagar period. The image is like the Apītakuchāmbā and Girijāmbā images at Nandi.

CHANDRANĀTHA BASTI.

Jaina vestiges.

The village of Guḍibaṇḍe appears to have been a prosperous Jaina settlement also. There are two principal bastis at the place and a hillock called Pāda Beṭṭa where the old Jaina monks are said to have been performing *sanyasana*.

Description.

The Chandranātha basti is also known as the Chikka Basti and appears to date from about the Vijayanagar period judging from the pillars of the navaranga and of the mukha-maṇṭapa. The structure consists of a square garbhagṛiha, a closed vestibule, a navaranga and a front maṇṭapa, the last with a pātāḷānkaṇa attached to it. The pātāḷānkaṇa is approached by a flight of steps flanked by elephants on either side. The main image in the garbhagṛiha is of white marble and in the seated posture. It is about a foot in height. Several metallic images are kept in the vestibule. They are all of the different Tīrthankaras. On the cubical mouldings of the four central pillars of the navaranga appear the relievo figures of a cow, a crescent, a peacock and a serpent, and several gods and goddesses. The central ceiling of the navaranga is deep and raised on four sets of corner stones with a relievo padma in the centre. On the cubical mouldings of the pillars of the mukha-maṇṭapa appear the relievo figures of birds and animals. The four pillars of the pātāḷānkaṇa are however sixteen-fluted. A brick and mortar niche in the parapet above the pātāḷānkaṇa contains the stucco image of Chandranātha with his emblem, the crescent, on the pedestal.

DOḌḌA BASTI.

Older basti.

This basti is to the north-west of the Chikka Basti and appears to be much older than the latter, though plain. It is raised on a basement consisting of two cornices of which the upper has the kīrtimukha ornamentation at intervals. Between the two cornices is a frieze depicting gods, animals and men in various attitudes. Among these may be noticed the following: a lion attacking a man (south), a yāli rider (north-west) and two wrestlers (north).

Description.

The basti consists of a garbhagṛiha, a vestibule of three ankaṇas of which the side ones have been converted into cells and given doorways, a navaranga and a porch of three ankaṇas. The flight of steps leading to the porch is guarded by elephants.

The navaraṅga is a spacious hall, about 28′ square, with four Draviḍian pillars in the middle, each of which has cubical mouldings bearing the figures of seated and standing Jaina saints, caparisoned horse, rosettes, lovers, nāgabandha, yāli, elephant, etc. The central ceiling is somewhat deep and is raised on two sets of corner stones. It has a low padma in the centre. The navaraṅga seems to have had a doorway on the south also originally.

VENKAṬARAMAṆASVĀMI TEMPLE.

Outer view.

The Venkaṭaramaṇasvāmi temple in the village is also a structure of the Vijayanagar period and consists of a garbhagṛiha, a vestibule, a navaraṅga and a front maṇṭapa with a pātāḷānkaṇa in front. The outer walls are raised on a basement consisting of two flat cornices in between which is a frieze of sculptures depicting in relief rosettes, padmas, snakes, matsya and so on. The eaves are straight-sided with the brick parapet above having a row of parrots. On the south parapet above the garbhagṛiha is the stucco representation of a very large seven-hooded serpent. Corresponding to this on the south-west side the parapet has the stucco representation of the god Ranganātha. The north parapet of the temple has also several interesting stucco groups among which may be mentioned a tiger attacking a boar. There is a low brick and mortar tower above the garbhagṛiha.

Garuda pillar.

In front of the temple there is a tall monolithic pillar which appears to be very similar to the pillar in front of the Rāmēśvara temple on the hill, though it is perhaps less fine. The pillar is tapering and is set upon a basement consisting of three cornices of which the last from the bottom has been ornamented with kīrtimukhas alternating with figures of seated lions. The base of the pillar is carved on all the four sides with the figures of Garuḍa (west), Janārdana (north), standing Narasimha (east) and Hanumān treading on Akshayakumāra (south).

Images.

The main image of the god Śrīnivāsa in the garbhagriha is about 2′ high with a stone tōraṇa. The god is four-handed with dāna, chakra, śankha and kaṭi. The garbhagṛiha ceiling is raised on four sets of corner stones with no carving in the middle. The ceiling of the vestibule is plain. In the vestibule are kept the images of the Śrīvaishṇava saints, Vishvaksēna and a warrior who is pointed out as Tirumangai Āḷvār. The last image holds a drawn sword and a buckler in his hands and wears the kācha or loin cloth of a wrestler.

Front mantapa and patalankana.

The central ceiling of the front maṇṭapa has a padma pendant carved in its centre with figures of lizards on either side. The front row of the pillars in the maṇṭapa are Draviḍian in workmanship with figures on their cubical mouldings and with

plantain bud hangings. The four pillars of the pātāḷānkaṇa have square bases and sixteen-fluted shafts with an ornamental band in the middle of each shaft. These pillars have also the plantain bud capitals.

The mahādvāra in front of the temple appears also to belong to the same period as the temple. The doorway of the mahādvāra is guarded by figures of female deities standing on yālis from whose trunks issue ornamental creeper scrolls which are carried on the lintel of the doorway and terminate in a kīrtimukha. On the outer walls of the mahādvāra are the relievo figures of a camel, a dancing group, fighting tuskers, a naked lady sitting in an obscene posture and a fish and an elephant facing each other. The significance of the last representation is not known.

Mahadvara.

ĪŚVARA TEMPLE.

The Īśvara temple of the village is situated at a little distance to the north of the Venkaṭaramaṇa temple. It is a structure of more recent times with its outer walls built of size stones and with pillars and ceilings of no architectural merit. The temple consists of a row of three cells containing from right to left: Gaṇēśa, liṅga and Pārvatī. It is said that the temple is of the Pāḷḷegār period and that the front maṇṭapa was put up recently. The temple is not important from the archæological point of view.

Devaragudipalli.

The village of Dēvaraguḍipalli is situated about two miles to the south-east of Bāgepalli. The ancient name of the place was Gaḍida. The name Gaḍidampaṭṇa was also used. It is said that the place is one of the three ancient towns which were known to have been existing in olden times.

VENKAṬARAMAṆASVĀMI TEMPLE.

In the inscriptions Nos. 15 and 16, Bāgepalli Taluk, Epigraphia Carnatica, Vol. X, Kolar District, the god of this temple is called Prasanna Śrīnivāsa and Tiruvēngaḍanātha. The temple is a large structure built in the Draviḍian style of architecture. But the prākāra is a recent structure like the pillared open maṇṭapa in front of the temple. The original temple inside the prākāra consists of a garbhagṛiha, two vestibules of which the outer is open, and a navaraṅga. According to the inscriptions it was built in 1391 A.D. by Tirumala Nāyaka, grandson of Teppada Nāgaṇṇa Voḍeyar during the time of the Vijayanagar King Harihararāya. The

Date.

sculptors who are said in the inscriptions to have constructed the temple were Nāyoṇḍe Kāmōja and Bairōja.

Outer view.

The outer walls of the temple are raised on a basement consisting of three cornices, the first of which from the bottom is octagonal, the second square and the third square with dentil drops. The walls of the navaraṅga are relieved, at intervals, by right-angled pilasters bearing creepers and the loaf and biscuit-shaped ornamentation as in the 14th century structures of the South Mysore school. The outer walls of the garbhagṛiha and vestibule are also relieved by similar pilasters; but the pilasters here have no loaf and biscuit-shaped mouldings. They have instead the brackets of the imitation ribbed pattern and vertical scroll ornamentation on their shafts.

On the north and south outer walls of the navaraṅga there are niches bearing boat-shaped turrets which are raised on eaves-shaped cornices having the kīrtimukha and creeper ornamentation. The south niche bears a perforated window in the shape of a creeper scroll, while the north niche is empty. In the panels between the pilasters on the outer walls appear relievo figures just above the basement cornices. Starting from the south-east and proceeding clockwise they are as follows :—

1. Trivikrama.
2. Vāmana—A peculiar figure wearing beard and with hunch back. The figure wears a loin cloth or *daṭṭi* like a Brahmachāri and an Yajñōpavīta. His hair is tied in a knot above his head and he holds in his left hand an umbrella and a daṇḍa. In his left arm pit appears a palm leaf manuscript. His right hand is stretched forward in the attitude of begging.
3. King Bali seated in state on his royal couch with his queen standing in front of him and pouring water from a vessel. The scene shows the act of making the gift.

South—

4. Vāli and Sugrīva engaged in a fight.
5. Figure of a warrior holding a drawn sword.
6. A marching lion.
7. An archer wearing kirīṭa.
8. A lady in labour. Two ladies attend on her. The pregnant lady is in standing posture.
9. A lady—two-handed—holding lotus in the left.
10. Janārdana with abhaya, chakra, śankha and gadā.
11. Lakshmī-Nārāyaṇa.
12. Fish (Matsya).
13. Kāliya-mardana.

West—

14. Hanumān.
15. An obscene group on the garbhagṛiha outer wall.

North—

16. Yōgā-Narasimha. A Matsya above.
17. Kneeling Garuḍa.
18. Kūrma (Tortoise).
19. Obscene group.
20. Ananta Padmanābha.
21. An eight-handed Ugra-Narasimha.
22. Lakshmī-Narasimha.
23. Sarasvatī.
24. A lady attendant.
25. Seated Vishṇu in sukhāsana. The right lower hand rests freely on the raised right knee, while the left lower hand is in the abhaya pose. In the back hands are held chakra and śankha.

North-east—

26. Rāma and Lakshmaṇa.
27. Four-handed Vēṇugōpāla.
28. Hayagrīva.

The eaves above the temple have a sharp curve and are relieved at intervals by kīrtimukhas. A frieze of sea horses appears above the eaves of the navaranga. It may be mentioned here that the sea-horses appear in temples at Rāghavāpura, Terakaṇāmbi, etc., in South Mysore.

Navaranga.

The navaranga doorway is guarded by a pair of dvārapāla figures which are dwarfish in stature. On the lintel appears a Gajalaksmī group. The corner pilasters inside the navaranga hall have capitals with plantain bud hangings. In the centre of the hall there are four Draviḍian pillars which have the usual cubical and eight-sided mouldings. On the cubical mouldings are carved the relievo figures of Hanumān in the striking attitude, an elephant, gaṇḍabhēruṇḍa, a monkey, yāli, lion, kukkuṭa, cow and calf, a lady at toilet, a trunked yāḷi, man and tiger, two lions standing back to back with a common head shaped like a kīrtimukha arch, kalaśa, caparisoned horse, a warrior, an obscene figure, dancing ladies, peacock, padma medallions, etc.

The central ceiling of the navaranga is raised on two sets of corner stones with a padma pendant in the centre surrounded by low relievo figures of the eight Dikpālakas. The lower set of the corner stones has the carvings of padmas and wheeling acrobats.

Vestibules.

On either side of the open outer vestibule are two Draviḍian pilasters with their capitals having the plantain bud hangings. The ceiling of the vestibule has in the middle a padma relief. The doorway of the inner vestibule has the figures of dwarfish dvāra-

pālas on either side and the scroll, bead and padma ornamentation on the jambs and lintel. There is also a Gaja-Lakshmī group on the lintel.

The ceiling of the inner vestibule has also a padma in the middle; but unlike the padma of the outer vestibule ceiling, the padma here is inset in a square. The ceiling of the garbhagṛiha is raised on two sets of corner stones and has also a padma.

Images in garbhagriha.

The main god of the temple stands on a broad Garuḍa pedestal with his two consorts standing on either side of him (Pl. II, 3). Each of these images is independent having its own prabhāvaḷi carved of stone. On the prabhāvaḷi of the main image appear the ten avatārs of Vishṇu. The image is about 4½′ high including the tōraṇa. In the four hands of the god are held the following attributes: dāna, chakra, śankha and kaṭi. The kirīṭa of the god, the contour of the limbs, the disposal of the fingers and the drapery suggest that the image is carved in imitation of Hoysaḷa sculptures, though the prabhāvaḷi appears to be somewhat peculiarly designed. The image of the consort on the right has a well-worked breast band while that of the one on the left is more slim and with finer folds appearing on the drapery. The latter image is more graceful and impressive. The entire group of images speaks well of the art of the period following, as it does, the traditions of the Hoysaḷas on the one hand and those of the Draviḍian sculptures on the other. Thus the image of the goddess to the right of the god is more Hoysaḷa in character and that of the one to the left reminds us of the sculptures of the Chōḷa period. In the image of the main god both the traditions have a happy blend.

Bagepalli.

NARASIMHASVĀMI TEMPLE.

General description.

The Narasimhasvāmi temple in the village of Bāgepalli is a late Vijayanagar period structure having no architectural importance. It consists of a garbhagṛiha, a vestibule and a front manṭapa which is open. The pillar in front of the temple is about 18′ high including the plinth on which it is set up.

The outer walls of the temple are raised on a basement consisting of two square cornices between which is carved a long panel representing low relievo figures of animals, birds and men. On the outer walls appear the figures of elephants, lions and obscene groups. The pillars of the manṭapa are Draviḍian in style and have, on their cubical mouldings, relief figures of gods, men and animals.

Sadali.

Sādali is a roadside village situated about 18 miles to the south-east of Bāgepalli. The old temples at the place which are not very far removed from one another are situated in the fields near the roadside.

ĪŚVARA TEMPLE.

The Īśvara temple is an old structure of about the 14th century built in the Draviḍian style. It consists of a garbhagṛiha, a vestibule and a navaraṅga. On the south there is a fallen maṇṭapa. The outer view of the temple does not call for any special remark. The basement has plain cornices square in shape. The navaraṅga doorway is guarded by dvārapalas, while the lintel has the figure of Gaṇēśa. The jambs are ornamented with scroll and bead work. The pillars inside the navaraṅga are all Draviḍian in style having ribbed mouldings on the brackets as at Terakaṇāmbi and elsewhere in South Mysore. On the cubical mouldings of the pillars appear the figures of several gods and men.

CHENNAKĒŚAVA TEMPLE.

Outer view.

The Chennakēśava temple is similar to the temple at Dēvaraguḍipalli in workmanship. The mahādvāra in front of the structure is rudely constructed. The temple consists of a garbhagṛiha, a vestibule, a navaraṅga and a porch. The outer walls are built on a basement, about $5\frac{1}{2}'$ high, consisting of five cornices which are as follows: square, octagonal, square, and square with dentil drops. The walls are relieved by right-angled pilasters. Among the images on the walls may be mentioned the following: an old man, a man and a lady, a dancing couple, Rāma and Lakshmaṇa seated with Hanumān in front, Rāma and Lakshmaṇa standing, Śēshaśāyi, Vēṇugōpāla, Ugra-Narasimha, Vidyādharī and the daśāvatāras, like the natural Matsya, Kūrma, Varāha, Narasimha, bearded Vāmana, Bali with consorts on throne and Trivikrama; Vāli and Sugrīva, Garuḍa, Âñjaneya, Yāli and elephant, Buddha, a Sukhāsīna-mūrti, Matsya attacked by a warrior or demon (Hiranyāksha ?), makara, lion, wrestlers, deer, etc. The images on the outer walls of the garbhagṛiha and vestibule have peeled off. The walls have niches bearing boat-shaped turrets. The eaves are sharp and ornamented with kīrtimukhas at intervals. Above the eaves appears a frieze of sea-horses.

The porch measures two ankaṇas by one. On the cubical mouldings of the pillars are carved the figures of Ugra-Narasimha, Janārdana, seated lion, Vēṇugōpāla, dancers, Hanumān, Lakshmī-Nārāyana, Sarasvatī, Vishṇu, etc.

Inner view.

The navaraṅga doorway is guarded by dvārapāla figures. On the lintel appears a Gaja-Lakshmī group. The jambs are ornamented with scroll and bead work. The navaraṅga pillars are Draviḍian in style with the nāgabandha and other designs appearing on the cubical mouldings. The central ceiling of the navaraṅga is raised on two sets of corner stones.

The vestibule is a double one with the outer aṅkaṇa being open. The doorway of the inner aṅkaṇa is guarded by dvārapālas and has the image of Chennakēśava on the lintel. The jambs are designed like those of the navaraṅga doorway with scroll and bead work. The main image of the temple is missing.

Nachipalli.

Hero stones.

Nāchipaḷḷi is a small village which has now become a suburb of Robertsonpet on the north-east. To the north of the village is a dry field belonging to one Mr. Venkaṭarāmiah where stands a row of more than a dozen vīragals bearing sculptures of dead heroes and their sati wives. Some of the heroes are on horse-back while at least one of them has a royal umbrella held above, with a woman following him. About half a dozen vīragals have shrines protecting them with side slabs and top slabs. On three of these wall slabs inscriptions in Grantha characters of about the 13th century were found. One of these shrines with its top slab remaining intact might be mistaken for a dolmen. It is definitely different from anything prehistoric.

Parandapalli.

Prehistoric cromlechs.

Following the pipe line path towards Bētamaṅgala, and at a distance of about 2 miles from Robertsonpet T. B., we reach Pārāndapaḷḷi which is a small village situated in the midst of a number of rocky heights. To the east of the village about 2 miles away (where there is the 7/4th furlong stone from Bētamaṅgala) on the top of a rocky ridge and on its sides we find more than a hundred cromlechs with the rings of stones appearing just above the ground (Pl. III, 1). The diameters of these rings vary from about 40′ to 7′. These definitely prehistoric structures close to the gold mining area deserve to be excavated and studied. With these we may compare the cromlechs discovered near Hungunda, about 7 miles from here.

Betamangala.

Antiquity of the place and temples.

Bētamaṅgala is the headquarters of a hobli in the Bowringpet Taluk. It is situated at a distance of about 8 miles from the Kolar Gold Fields. The place appears to have been one of great antiquity. In the inscriptions it is called Vijayāditya Maṅgala of which the modern name is said to be a corruption. The earliest inscription at the place is Bowringpet 4 which is inscribed on the octagonal west basement cornice of the garbhagṛiha of the Vijayēndra temple. This inscription which is ascribed to the 10th century (c. 950 A.D.) refers to the restoration of the tank of the village. It does not refer to the construction of the temple. But there is no doubt that the cornice on which it is inscribed forms part of the original

structure and the existence of the inscription definitely proves that the temple is at least of the same period as that of the inscription if not earlier. The object of inscribing the inscription on a cornice belonging to the temple seems to have been mainly a religious one, that is, to invoke the god Vijayēndra as a witness to the grant made in connection with the restoration of the tank. Thus the temple and the tank both appear to be older than the inscription. It is possible to assign the temple to circa 900 A.D., though there is reason to believe that the main image existing now in the garbhagṛiha is by far later than the inscription itself, belonging perhaps to the 16th or 17th century.

According to the town-planning that obtained during the period there must have been, at some distance to the north-east of the Vishṇu temple, an Īśvara temple near which existed the tank of the place. The tank of the village is already mentioned. Near this there is an Īśvara temple which is of about the 14th century. But it is possible that near this spot existed an older Śiva temple. Indeed there are to be found some old sculptures of the Chōḷa and earlier periods nearby and some of these are set up now in a recent structure by the side of the Arkēśvara temple. There are also some sculptures, a liṅga and a Nandi bull set up in an Īśvara shrine immediately to the south of the Vijayēndra temple and these are said to have been brought from a ruined Śiva temple that once stood near the present Arkēśvara temple beside the tank. Immediately to the north of the Arkēśvara temple there is a maṇṭapa having pillars of the Noṇavinakere type, which in M. A. R. 1939, p. 56, have been assigned to the Gaṅga period. In the Mysore Gazetteer, Vol. V, p. 298, the place is said to have been under the sway of a Bāṇa king named Vijayāditya and to have probably derived its name from him. If that is so, the name of the temple, *viz.*, Vijayēndra, suggests that the original Vishṇu temple also was built by him. It is a pity that there is no inscription which records the construction of the temple. At Āvaṇi, however, there is an inscription (No. 38, Mulbāgal, Kolar District, E. C., X) on a pillar outside the southern gateway recording that the Noḷamba queen Dēvabbarasi got constructed a lake called Dēvabbe-samudra and a Vishṇu shrine at Horavangala. It is suggested in M.A.R. 1935, p. 50, that Horavangala may be Bētamaṅgala. But the inscription does not mention the name of Vijayēndra.

THE VIJAYĒNDRASVĀMI TEMPLE.

The main god of the temple is called Vijayēndra locally. In the inscriptions No. 7 (*b*) Bowringpet of 1275 A.D. and No. 6 Bowringpet of 1288 A.D. the god is called Viṟṟiṟunda Perumāḷ [*cp.* the name given in an inscription to the god Kṛishṇa at Toṇṇūr (M.A.R. 1939, p. 29)]. In inscription No. Bowringpet 8 of 1167 A.D. the god is given yet another name—Maṇavāḷāḷvār. In the Epigraphia Carnatica of the

Main god.



1. SOME PREHISTORIC CROMLECHS, PARANDAPALLI (p. 43).



2. A PREHISTORIC CROMLECH, HUNGUNDA (p. 58).

Kōlār District, Vol. X, the temple is called that of Vijayaraṅgasvāmi--probably due to the fact that there are actually two shrines in the temple which are respectively dedicated to Vijayēndra and Raṅganātha. Whatever the name of the god and the date of the consecration of the original image, it is probable that the present main image does not belong to the 10th century A.D. It is in all probability an image of the 16th or even the 17th century A.D. inasmuch as it happens to wear a Śrīvaishṇava caste-mark on its forehead and there is no image indeed of the 10th century so far discovered anywhere in South India that is definitely known to be wearing such a mark. The workmanship of the image is, however, extraordinarily good and, but for the existence of the caste-mark, could well have been ascribed to an earlier period.

History of temple.

Inscriptions prove that the place came under the sway of the Bāṇas, the Noḷamba-Pallavas, the Chōḷas, Hoysaḷas and the Vijayanagar rulers successively. They also indicate that the temple received extensions during these periods. The temple, as it is, consists of a garbhagṛiha, a closed vestibule, a navaraṅga with the Gōvindarāja shrine to the left, an ardhamanṭapa enshrining the images of the Āḷvārs, a mukhamanṭapa and a pātālānkaṇa. Structurally, too, the different periods of extensions are well indicated particularly by the basement of each of the different compartments of the temple.

10th century structure.

The original structure appears to have consisted of the garbhagṛiha only with an open porch in front (c. 900 A.D.). The stone-built basement of this portion consists of three cornices of which the middle one is octagonal and the others are square. Between the octagonal cornice and the one rising above it, there is an inner cornice which is short and relieved by minute right-angled pilasters. On the north there is a stone sōma-sūtra. The outer walls of the garbhagṛiha are built of brick as at Narasamangala in the Mysore District and are relieved by slender right-angled pilasters bearing the loaf and biscuit-shaped mouldings. There are empty niches on the three sides of the garbhagṛiha on the outside. Of these the one on the west is surmounted by a horse-shoe-shaped turret and the pilasters bearing this turret are round and have wheel mouldings. The south-western corner pilaster bears on its abacus a two-handed stucco figure, thus suggesting that there might have been similar stucco sculptures on the other corner pilasters also. Below the eaves on the back outer wall of the garbhagṛiha there is a frieze of sea-horses constructed of brick and mortar. This frieze is missing on the other side walls of the garbhagṛiha. The brick tower above the garbhagṛiha was in all probability constructed during the Pāḷḷegār days.

The front porch of the original temple seems to have been open but walled in when the navaraṅga was added. The two front pillars which are now mostly imbedded

in the wall and the two pilasters on either side of the garbhagṛiha doorway form one group with their ribbed brackets which are generally met with in the Chōḷa and earlier periods. Each of these pillars stands on a base which has also ribbed mouldings. The base is short and square and the shaft has the eight-sided, sixteen-fluted and vase mouldings. Below the vase is an ornamental moulding consisting of two horizontal ribbed bands with garland hangings in low relief. Above this band appears the wheel moulding which in turn is surmounted by the ribbed brackets. The garbhagṛiha doorway is plain. The ceiling of the porch (that is, the present vestibule) has been carved with a padma in very high relief. The garbhagṛiha is about 7′–7″ square with an octagonal ceiling having in bold relief a padma in its centre. The petals of the padma are inset in a circle.

12th century extension.

The navaraṅga appears to have been constructed between 1167 A. D. (Bowringpet 8) and 1275 A. D. [Bowringpet 7 (*b*)]. The outer walls are plain and raised on a basement which has been worked in imitation of the older ones. The stone eaves are rude with low relievo kīrtimukhas at intervals. Inside the navaraṅga the central pillars are worked similar to those of the porch; but their brackets are quite different and bear no ribbed ornamentation. Such pillars are often met with in the structures of the 12th and 13th centuries. The ceilings of the navaraṅga are all plain except for the central one which has the carving of a padma inset in a circle.

The two dvārapāla figures guarding the navaraṅga doorway are undoubtedly of the Vijayanagara period. In the north-western corner of the hall is built in recent times a shrine in brick and mortar to enshrine the goddess Vijayalakshmī.

14th century extension.

The Gōvindarāja shrine to the north of the hall and the ardhamaṇṭapa in front of the navaraṅga both form one group. Their outer basement cornices prove this point: they are so different from the basement cornices of the navaraṅga. They consist of two plain and square cornices with a row of plain slabs set on edges between them. On the north outer wall of the ardhamaṇṭapa there is the figure of a fish in relief. The image of Gōvindarāja (Pl. VII, 1) seems sculpturally to belong to the 14th century. This date may be tentatively assigned for the construction of the shrine and the ardhamaṇṭapa. The workmanship of the image of Gōvindarāja is poor. He lies on Ādiśēsha attended by his consorts whose images are also rudely sculptured.

15th century extension.

The next stage of additions to the temple consists of the construction of the mukhamaṇṭapa which originally appears to have been open, but to have been walled in in recent times with size stones. The Dravidian pillars of the mukhamaṇṭapa have brackets bearing the imitation ribbed brackets of possibly the 15th century.

The last stage of extension is the pātālānkaṇa with its front porch probably assignable to the 16th century. The porch pillars are Draviḍian with plain brackets. There is a fragmentary inscription of the time of Kṛishṇadēva Rāya in front of the temple. Its existence indicates that the pātālānkaṇa and the porch were both constructed in his times. The two sets of the dvārapāla figures kept in the mukha-manṭapa and the ardhamanṭapa as also the images of the Āḻvārs in the ardha-manṭapa seem to belong to the Vijayanagar period.

16th century extension.

In front of the temple is a rude late Garuda shrine of no architectural value. The Bali-pīṭha behind it seems, however, to belong to the 14th century. To the south-west of the pillar is an uyyāle-kamba.

The present main image (Pl· IV, 1) is perhaps assignable to the period during which the pātālānkaṇa and the porch were added. It is not known what became of the original image. The carving, however, of the present image is, as already said, extra-ordinarily good, though the same cannot be said of the images of his consorts. The god is seated on a lion pedestal with his left leg placed on the ground and the right knee folded up on the seat. On the left corner of the pedestal there is a maned lion seated on its haunches. To the right side of the pedestal there is another maned lion but bigger than its pair and having a longer tail. The tōraṇa behind the god rises gracefully to a little above the tiara of the god. Though the drapery and ornaments of the god are worked out in detail with minute skill and though the folds on the abdomen are carved in a very impressive way, the broad fingers of the hands and feet look rather unnatural and too broad to do credit to the sculptor. In other respects, however, the image is an example of the high standard of art that prevailed during the period.

To the south of the Vijayēndra temple is a structure which is said to have once served as the kalyāṇa-manṭapa but to have been walled up recently and converted into a temple to enshrine the old Arkēśvara liṅga brought from the now disappeared Arkēśvara temple. The rude eaves and the Draviḍian pillars suggest that it was a structure of about the 16th century. In a walled up cell within the temple the old liṅga is set up. In a cell to its left is enshrined an image of Pārvatī, probably of the Vijayanagar period. In another cell to the right is set up an image of Shaṇmukha which appears to be of the Chōḷa period, probably brought from the disappeared Arkēśvara temple. The images of Sūrya-Nārāyaṇa, Gaṇēśa, Bhairava and Vīra-bhadra set up against the walls inside the temple seem also to have been brought from the Arkēśvara temple. The image of the Nandi bull in front of the shrine reminds us of the one at Narasamangala in the Mysore District, though it is not as fine.

Recent structure.

ARKĒŚVARA TEMPLE.

History and general description.

The old temple of Arkēśvara near the tank of the village is no longer in existence. The present temple near the spot seems to belong to the 14th century. The original temple seems to have faced south as indicated by the uyyāle-kamba. The present structure faces east and consists of an empty garbhagriha, a double vestibule (of which the inner aṅkaṇa is closed and the outer one is open) and a navaraṅga with a now disappeared porch. The basement cornices on which the outer walls are raised are similar to those met with in the construction of the mukhamaṇṭapa of the Vijayēndra temple. The pillars inside the navaraṅga are all Draviḍian with the cubical, octagonal and sixteen-fluted mouldings. On their cubical mouldings appear the figures of various gods, devotees, etc., like Gaṇēśa, Kaṇṇappa, linga and lady, Umāmahēśvara, Purushamṛiga, Vidyādharī, etc. The ceilings of the navaraṅga are arranged svastika-wise as at Kaivāra, Kuruḍumale and Maḍivāḷa. This supports the view that the temple is of the 14th century.

By the side of the temple is a recent structure in which are enshrined some old sculptures: *e.g.*, the Sōmēśvara liṅga, the images of the Saptamātṛikas, the image of Bhairava and Vīṇādhāri Vīrabhadra. These images appear to belong to the Chōḷa times. Among them the image of Vaishṇavī has a human-faced and bird-bodied Garuḍa which is rather peculiar. (Pl. IV, 2).

OTHER TEMPLES IN THE VILLAGE.

Hanuman temple.

There are two Hanumān temples in the village of which the one to the south-west of the Vijayēndra temple is a Draviḍian structure enshrining a colossal relievo figure of Āñjanēya, about 12′ high, in the striking attitude. The figure is represented as treading on Akshayakumāra and shows good workmanship. It is possible that the figure belongs to the 16th century.

Dharmadeva temple.

The Dharmadēva temple standing a little distance to the south of the Vijayēndra temple is a modern structure of no architectural importance. It contains several painted wooden images. It is said that the Karaga festival is celebrated in the temple once a year.

Madivala.

Situation.

Maḍivāḷa is a village situated about half a mile to the south-west of Kyāsamballi which is the headquarters of a hobli in the Bowringpet Taluk of the Kolar District. During the period of the Chōḷa governor Iḷavañji Vāsudēvarāya (13th century) it



1. VIJAYENDRASVAMI AND HIS CONSORTS, VIJAYENDRA TEMPLE, BETAMANGALA (p. 47).



2. VAISHNAVI, ARKESVARA TEMPLE, BETAMANGALA (p. 48).



3. ILAVANJI VASUDEVARAYA, SVAYAMBHUVESVARA TEMPLE, MADIVALA (p. 52).



4. BHAIRAVA (DAKSHINAMURTI?), SOMESVARA TEMPLE, HUNGUNDA (p. 59).

belonged to the Muḷuvāyi kingdom in Iḻavañji-nāḍu of the Nigariḻi Śōḻamaṇḍalam. The chief temple at the place is that of Svayambhuvēśvara which is an ornate structure built in many respects like the Sōmēśvara temple at Kuruḍumale.

SVAYAMBHUVĒŚVARA TEMPLE.

History.

Of the many inscriptions engraved on the walls, basement cornices and pillars of the temple, the earliest, namely, Bowringpet 35 (*f*) has been ascribed to c. 1200 A.D. though it does not in fact mention any date. The earliest inscription that gives a date is Bowringpet 35 (*b*) of 1228 A.D. which is to be found on the right side of the main doorway of the temple. It says that during the rule of Kuttāḍun Dēvan, son of Jayaṅgoṇḍa Śōḻa Iḻavañjiya Rāyan *alias* Mārāḻvān, two servants of the ruler made certain grants to the god. Thus the construction of the temple and the consecration of the liṅga are not mentioned in any of the earliest dated inscriptions. In the absence of such inscriptions therefore we may ascribe the temple to the period of Iḻavañji Rāya, grandfather of Iḻavañji Vāsudēva Rāya, the builder of the Sōmēśvara temple at Kuruḍumale. In the workmanship of the outer walls, the cornices, the pillars and pilasters, there is so close a resemblance between this temple and the Śōmēśvara temple at Kuruḍumale that it is very likely that Iḻavañji Vāsudēva Rāya followed the architectural traditions current during his grandfather's days while building the Sōmēśvara temple at Kuruḍumale. Some of the architectural features met with in the temples of South Mysore as, for instance, the one at Rāghavāpura, are also to be found here.

Constructed in about 1200 A. D. the Svayambhuvēśvara temple belonging to the Kēśavan-paḷḷam of Iḻavañji-nāḍu continued to be endowed with grants during the late Hoysaḷa and Vijayanagar periods. Grants of land at the time of the Hoysaḷa king Rāmanātha are mentioned in the inscriptions Nos. Bowringpet 23, 25, 27, 33, etc. A gift made to the temple at the time of the Vijayanagar king Mallikārjuna-mahārāya is mentioned in inscription No. Bowringpet 18. Another gift made during the period of Virūpāksha (1472 A.D.) is mentioned in Bowringpet 19.

General description.

The temple faces east and consists of a garbhagṛiha, a double vestibule (of which the inner ankaṇa is closed and the outer one open), and a navaraṅga having in its central ankaṇa four Draviḍian pillars (Pl. VI, 1). All round the temple runs a pillared verandah which unfortunately has in many places collapsed and in others disappeared completely. In front of the temple there is a mahādvāra having a porch on the inner side and another porch on the outer side. The inner porch is borne on four pillars

Porches of mahadvara.

which, however, are different from those met with in the Kuruḍumale group of temples. Each of these pillars rises on a square base and has a sixteen-fluted shaft surmounted

by indented cornice mouldings ornamented with hanging rudrāksha beads below them. At the base of the shaft is a vertical band of flutes while above the cornice mouldings already mentioned appears a vase moulding which is surmounted by what seems to be a trident or the 'Triratna' symbol. Above the vase appears a wheel moulding ornamented by vertical flutes. The abacus is square and is carved with the lotus design on its undersurface. The base of each pillar has its four faces carved with low relievo figures. Among the figures, there are an eight-handed dancing Śiva, an eight-handed standing Ardhanārīśvara, a seated devotee and a seated four-handed Gaṇapati.

The pillars of the outer porch of the mahādvāra are Draviḍian in style with cubical and eight-sided mouldings. The capitals of these pillars have the imitation ribbed ornamentation. The pillars of the cloistered prākāra are all plain having each a cubical base, an eight-sided shaft and another cubical moulding resembling the base. It is not known when the cloistered prākāra was constructed. Possibly the mahādvāra and the prākāra were both built during the 14th century.

The tall pillar in front of the temple and the four-pillared Nandi pavilion are perhaps the contributions of the Vijayanagar period. Similarly the low-roofed plain structure enshrining a rude image of Pārvatī may have also been the contribution of the Vijayanagar or even later period.

Description of main temple.

The main temple which consists, as already stated, of a garbhagṛiha, a double vestibule and a navaraṅga has been raised on a basement consisting of five cornices as follows:—

(1) A cornice bearing the lotus ornamentation.

(2) A square cornice.

(3) An octagonal cornice with an inner cornice, above and below, bearing the lotus design.

(4) Square with an inner cornice of plain pilasters below and above.

(5) Square with lotus ornamentation below.

These cornices run uniformly all round the temple.

Outer walls.

The outer walls (Pl. II, 4) are relieved by right-angled, eight-sided and turret-bearing round pilasters. The round pilasters issue out of kalaśas. There are also on the outer walls broad and empty niches bearing turrets. These turrets are boat-shaped and surmount an eaves-shaped cornice moulding relieved at intervals by kīrtimukhas and bearing a frieze of sea-horses above it. In the middle of each boat-shaped turret is a kīrtimukha arch having under it sometimes a seated lion (south-east, south), a dancing figure (north-east, north), a seated figure with folded hands (north) and mostly the figure of seated Gaṇēśa. The figure of Gaṇēśa appears also on the turrets borne by the round pilasters issuing out of kalaśas. All the pilasters

are decorated above their shafts with the loaf- and biscuit-shaped mouldings and are surmounted by capitals having plantain bud hangings as at Kaivāra and elsewhere in the mediæval eastern school of Mysore sculpture. The cornices, the pilasters, the turrets and the capitals together with the vertical designs appearing here and there on the square base of the pilasters and on either side of the kalaśas heighten the effect of light and shade forming the main feature of the ornamentation of this temple.

The navaraṅga has two niches on its eastern outer wall and three on its southern and northern outer walls. The sukhanāsi has one niche on the south outer wall and another on its northern outer wall. The garbhagṛiha has a niche on its south wall, another on its north wall and a third on its west wall.

Eaves.

The eaves are sharp and boat-shaped and run uniformly all round the temple. They are relieved at intervals by kīrtimukha ornamentation embellished on either side with variegated creeper and scroll work and enshrining figures of human heads mostly and sometimes those of differently shaped lotuses, of swans, Gaṇēśa, liṅga, Nandi, turreted small niches, Yōgā-Narasimha, kalaśa, etc.

Tower.

Above the eaves runs all round the temple a frieze of sea-horses. The temple has no parapet. The tower which is of brick and mortar does not appear to be very late in date, though it is difficult to believe that it is of the same date as the temple. Tentatively we may assign it to the fifteenth century. It consists of a tier of boat-shaped and square-shaped turrets on which rises an eaves-shaped cornice surmounted by a large square-shaped and high necked āmalaka with the figures of Yakshas (resembling Atlantes) and seated images of Śiva (south), Narasimha (west), Brahma (north) and Śiva (? east) on the facades. The cornice above the first tier has at the corners seated figures of bulls.

Navaranga.

The jambs of the navaraṅga doorway have vertical bands ornamented with lotus, scroll and creeper. These bands are carried over the lintel also. In the middle of the lintel is the representation of a kīrtimukha. The navaraṅga hall is large, being about 25 ft. square. The ceilings consist of plain slabs and are divided by beams, as at the Sōmēśvara temple, Kuruḍumale, into four compartments only, being arranged svastikawise round the central ankaṇa. Thus the east and south-east ankaṇas have one ceiling, the south and south-west have another, the west and north-west have a third and the north and the north-east have a fourth. The central ceiling is deep and large and raised on two sets of corner stones having, like the central slab of the ceiling, relievo carvings of lotuses inset in squares on their undersurfaces.

The navaraṅga pillars and pilasters are all Draviḍian in type as at Kuruḍumale and elsewhere and have the cubical, the eight-sided and the sixteen-fluted mouldings

on the shafts. Their capitals are provided with plantain bud hangings. On the cubical mouldings of the pillars appear the relievo figures of the following :—

Liṅgas with lady worshippers; Mārkaṇḍēya and the liṅga; Bēḍar Kaṇṇappa and the liṅga; Umamahēśvara, Vishṇu, Nandi, cow and liṅga, a sage, wheeling acrobats, seated lion, four-handed Gaṇēśa standing, ridden horse, ridden elephant, dancing figures, marching lion, wrestlers (north-west pillar), dancing Gaṇēśa, seated Lakshmī, Shaṇmukha riding a peacock but having only one head, Vālī and Sugrīva fighting, Śrīnivāsa, etc.

Vestibules and garbhagriha.

The cubical mouldings of the pillars on either side of the outer open vestibule are carved with the figures of Gaṇēśa, Vēṇugōpāla, Mahishāsuramardinī (in the Chōḷa style), an elephant attacked by a lion, etc.

The doorway of the inner vestibule has the creeper and floral ornamentation on the jambs and an eaves-shaped cornice above the lintel. The ceiling of the inner vestibule has the representation of a padma inset in a circle. The doorway of the garbhagṛiha has pilasters on either side whose eight-sided shafts rise on cubical bases ornamented with scroll work as in the case of the pilasters on the outer walls of the temple. The ceiling of the garbhagṛiha is raised on two sets of corner stones and has the carving of a padma in the centre. The main liṅga of the temple is about 2 feet high.

Images.

In the outer vestibule of the temple are kept the stone images of Bhairava, and Dakshiṇāmūrti. Both these images show a vigorous attitude though they are carved of hard granite. They are both relievo figures and belong, in all probability, to some older temple. They appear to hail from the Chōla times. In the navaraṅga are kept the following images :—

1. A lady devotee standing with folded hands.
2. Another lady devotee ornamented with rudrāksha necklace and armlets and wristlets. She is seated in padmāsana and in the attitude of dhyāna holding a rudrāksha garland in her hands.
3. A good standing figure of a chief looking very much like the image of Iḷavañji Vāsudēva Rāya at Kuruḍumale and Āvaṇi. He is bearded and has his hands folded. Perhaps it is another image of Vāsudēva Rāya himself. His wife and daughter are said in the inscriptions to have endowed the temple with grants.
4. A seated male figure with rudrāksha garlands like No. 2 above.
5. Image of a two-handed and standing lady with her right hand in the abhaya-mudrā and her left hand placed on her kaṭi. She wears her loin cloth like a *daṭṭi* and on the garment the folds are boldly shown. Her breasts are bare. She wears necklaces, armlets and wristlets as also

ear-pendants. The figure is in high relief and about 1½ feet in height. It appears to have been brought from elsewhere and looks very much older than the temple. It is not known whom it represents.

6. Dancing figure of a two-handed lady. There is a male figure to her right and a boar-faced anthropoid figure to her left. On either side below her are the figures of the sun (right) and boar (left). Perhaps it is a figure of dancing Durgā (?). This image too seems to have been brought from elsewhere and looks older than the temple.
7. A seated Gaṇēśa—rude.

Pillar in front of temple.

The tall pillar in front of the temple is about 40 feet high and tapering. Its eight-sided shaft rises on a cubical base. Above the shaft is an octagonal ribbed band surmounted by the vase and wheel mouldings. The abacus has floral ornamentation on its undersurface.

PĀRVATI TEMPLE.

The Pārvatī temple stands to the north of the northern kaisāle of the Svayambhuvēśvara temple. It is a structure of very late times containing what appears to be a late Vijayanagar period image of Pārvatī, about 2½ feet high, in the main cell. She holds abhaya, padma, padma and dāna. The temple consist of a garbhagṛiha, a vestibule and a navaraṅga. In the central ankaṇa of the navaraṅga the four pillars are Draviḍian having the usual cubical and eight-sided mouldings.

KUMĀRA SHRINE.

The shrine of Kumāra stands to the south of the Pārvatī temple. It is also a structure of very late times and consists of a garbhagṛiha and a vestibule only. The main image is a rude relievo figure, about 2′ high. It is four-handed and holds abhaya, dagger or Śakti, mṛiga and kaṭi. It rides a peacock.

OUTER PRĀKĀRA.

The area comprising the main temple, its prākāra and mahādvāra, the Pārvatī and other temples as also the pillar in front of the main temple has been enclosed in a large outer prākāra which is now in ruins. In the north-east corner of this area is a pond provided with stone steps.

GANGAMMĀ SHRINE.

To the north-east of the Īśvara temple is a small late structure enshrining a *yantrakallu* called Gangammā by the villagers. Above the shrine is built, in brick and mortar, a tower which, in its appearance, resembles a North Indian tower.

Ramasagara.

VENKAṬARAMAṆA TEMPLE.

Rāmasāgara is a village situated about five miles to the south-east of Bētamaṅgala. The name of the Venkaṭaramaṇa temple at the place is wrongly given as that of Chennakēśava in the Epigraphia Carnatica, Kolar District, while editing the inscription No. Bowringpet 12.

History and general description.

The outer walls of the garbhagṛiha and vestibule seem structurally to have been constructed in two different periods. Up to half of their present height their character suggests that they were put up some time during the 14th century. The rest of these compartments as also the navaraṅga appear to have been constructed during the 15th century. The original outer walls are relieved by right-angled and eight-sided pilasters having cubical bases.

Images.

The main image in the garbhagṛiha is that of the god Śrīnivāsa holding abhaya, chakra, śankha and kaṭi. There is no prabhāvaḷi. Though the face of the image has good features, the drapery and other ornamentation are not so well worked as in the sculptures of the Hoysaḷa period. Nor are the images of the consorts of the god well executed. There appears to be however some attempt to copy Hoysaḷa models in the workmanship of the images Hence it is possible to assign the original temple and its images to the 14th century. There is a Tamil inscription at the north-western corner of the temple which has been ascribed to the 14th century.

VĪRABHADRA TEMPLE.

Vijayanagar structure.

The Vīrabhadra temple at Rāmasāgara is a structure belonging to the late Vijayanagar period. It consists of a garbhagṛiha enshrining a rude image of Vīrabhadra, about 4′ high, a closed vestibule, a navaraṅga with thick Draviḍian pillars and a one-ankaṇa porch. The outer walls are raised on a basement consisting of two plain cornices and are rid of all ornamentation except for an obscene group appearing on the east outer wall of the navaraṅga. The tower above the garbhagṛiha is of brick and mortar and belongs to the Pāḷḷegār period.

ĪŚVARA TEMPLE.

General description. The villagers call the god of this temple as Sōmēśvara. But in the Epigraphia Carnatica he is called Virūpāksha. In construction the temple is exactly like the Vīrabhadra temple. The porch here is borne on Draviḍian pillars.

Navaranga. The navaraṅga pillars are typically of the Vijayanagar period, having the cubical, the eight-sided and sixteen-fluted mouldings and capitals provided with plantain bud hangings. On the cubical mouldings of the pillars appear the relievo figures of Kaumārī, Sūrya, Durgā, an elephant pulling out a man, a figure in the attitude of cutting something with his dagger, a sage riding on a matsya, Gaṇēśa, seated lion, purushamṛiga, Tāṇḍavēśvara, Bālakṛishṇa, Kṛishṇa and the Gōpīs (naked), Vēṇu-gōpāla, a man worshipping the liṅga, Kāliya-mardana, long-trunked yāli, Durgā, a hunch-backed person standing with a staff (elsewhere identified as Sugaṭūr Tamme Gauḍa), Īśvara on Nandi, Chaṇḍikēśa, rearing lion, Vīrabhadra, dancing Yakshas, Bēḍar Kaṇṇappa, Yaksha musicians, a lady archer, dancing ladies, etc.

The ceilings of the navaraṅga are plain. Among the images kept in the navaraṅga the following may be mentioned: Gaṇēśa, Durgā, Bhairava, Brāhmī, Vārāhī, Māhēśvarī, Indrāṇī and Vaishṇavī. The respective vehicles of the goddesses are carved on the pedestals. Vārāhī has the buffalo for her vehicle.

Main cell. In the inner vestibule is the image of a standing Pārvatī, about 2½′ high. The liṅga in the main cell is also about 2½′ high. A Nandi of hard stone but well worked is placed in the front porch of the temple facing the liṅga.

OTHER MONUMENTS.

Bhadrakali. To the north-west of the Vīrabhadra temple is a small shrine consisting of two chambers of which the inner one enshrines a small image of Bhadrakālī, about 2½′ high including its pedestal. The image is four-handed and holds trident, paraśu, ḍamaru and kapāla. Since it is mutilated, it is not worshipped.

Pillars. A tall pillar, about 24′ high, stands on a plain platform at a distance of about 50 yards to the east of the Vīrabhadra temple. At some distance to the north-east of the pillar is an uyyāle-kamba. Nearby is a small pillar, about 5′ high, which terminates in the form of a lotus bud. The people worship it as Māramma. On the east face of the shaft of the pillar is the representation of a human head wearing a tiara.

To the east of the temples is a large tank called Bukka-sāgara. It is mentioned in the inscription No. Bowringpet 13 and belongs to the time of the Vijayanagar king Dēvarāya. May it be that the tank was constructed during the time of Bukka?

Tank.

PĀTĀLAMMĀ TEMPLE.

This is a rude structure of plain pillars and mud walls and consists of just one cell with a maṇṭapa in front. In the cell is enshrined a seated image of Pātālammā on a horse pedestal. The horse is fully caparisoned. The goddess holds abhaya, trident, lotus and kapāla. Above her tiara is the representation of a five-hooded cobra. The image appears to hail from about the fourteenth century.

The image.

TIRUPATI GANGAMMĀ TEMPLE.

This is a recent structure and enshrines a very rude image of no artistic merit. The temple consists of a single cell. The goddess is called Tirupati Gangammā by the villagers.

Hunkundapatna.

Hunkundapaṭṇa is a roadside village on the Kōlār-Bētamaṅgala road. It is situated at a distance of about 8 miles to the north-west of Bētamaṅgala aud about 11 miles south-east of Kōlār. The surroundings present the view of a very craggy country full of huge rocky boulders lying here and there and particularly in the west, south-west and south directions.

Situation.

About half a mile directly to the south of the village lies conspicuously a tor with a smaller boulder perched upon it (Pl. VII, 3). The tor is locally called the Sīta-guḍḍa and the legend goes that during the southern wanderings of the hero of the Rāmāyaṇa Sītā used to take her seat on this boulder.

Legend.

At the time of the Sankrānti festival a *jātra* is held here every year and is said to be well attended by people. A story is told that during the time of Pūrṇiah a certain Āli was residing here and that he was engaged in several battles with one Sōmappa. It is also said that this Āli was giving great trouble particularly to the young girls of the neighbourhood.

Tradition.

Ancient site.

To the west and north-west of Sīta-guḍḍa there is a wide strip of land, now under cultivation, which abounds in varied ancient pottery (Pl. VII, 4). In the south-west direction of the tor there are the remains of a stone and mud fort wall which appears to belong to the late Vijayanagar period. Beyond the fort wall and in the south-west and north-west directions the fields are bounded by rocky boulders. These fields mark the site of an ancient town which appears to have been existing in the early centuries of the Christian era as can be judged from the different types of potsherds collected during an overground survey. The painted potsherds collected on the site are of the following description :—

1. Red and polished outside;
2. Red and polished outside and black and polished inside;
3. Red and black on the outside and plain inside;
4. Do with polished black inside;
5. Tan-coloured and polished on the outside and plain on the inside;
6. Do with polished black on the inside;
7. Incised ornamentation on the outer surface consisting of several linear and wedge-shaped designs;
8. Rope designs in relief on the outside.

Besides the potsherds of the above description, there were collected a large number of black spouts, plenty of iron slag pieces, shell bangle pieces, pottery spindle whorls, etc. Brick fragments are also to be found here and there on the site. Among the varied pottery collected there was none which had geometrical designs painted on it in light white as on the specimens found both at Chandravaḷḷi and Bramhagiri. It is possible to compare the site with the Śātavāhana layers at Chandravaḷḷi.

The remains of the fort wall consist of bastions, walls and parapets. Inside the area of the fort there are many stone foundations of houses.

Among other antiquities noticed on the site may be mentioned a hard stone image of Nandi and a mutilated figure of a standing four-handed Sūrya. The latter appears to date from about the 12th century.

Prehistoric antiquity.

There is also reason to believe that the surroundings of Hunkundapaṭṇa may contain vestiges even preceding the Śātavāhana period. To the west of Sīta-guḍḍa there are several cave shelters which, besides yielding potsherds of the Śātavāhana period, seem to have been the dwelling places of prehistoric man. About ten yeards in front of the Sīta-guḍḍa cave was picked up a somewhat broken but highly polished neolith. Near the find spot of the neolith there is a boulder with about half a dozen cuplike depressions on its upper surface. Each depression is about 5″ deep and more than a foot in diameter.

VĒṆUGŌPĀLA TEMPLE.

The Vēṇugōpāla temple inside the village is a structure barely appearing to be a century old. It faces west and consists of brick and mortar outer walls and square pillars in the navaranga. The old image of Vēṇugopala is not worshipped now but is kept in the navaranga. The present image in worship is said to have been sculptured at Āvaṇi about 25 years ago. The temple does not call for any special remark.

Hungunda.

Prehistoric cromlechs.

The village of Hungunda is situated about two miles to the south-west of Hunkundapaṭṇa. It appears to be a place of great antiquity. About half a mile to the north of the village there is a wide strip of land, mostly under cultivation now, which is full of prehistoric cromlechs similar to those discovered near the Kolar Gold Fields (Pl. III, 2). Many of these cromlechs have been deprived of their rings of stones on the surface by the ignorant villagers. There are still several which are remaining intact. Their average diameter is about 15 to 20 feet. The boulders forming the rings on the surface are even larger here than those met with near the Kolar Gold Fields. The occurrence of these cromlechs coupled with the fact that in the neighbourhood are to be found traces of ancient gold mining, suggests that the authors of the cromlechs were perhaps prehistoric miners. This fact is supported by the name the village bears. In the Tamil inscriptions near the Sōmēśvara temple the name Poṟkundam is mentioned. Poṟkundam means golden hill and is perhaps the Tamil rendering of the Kannaḍa word Honkunda. In several parts of the ancient site large quantities of what are called gold husks are said to be found even now.

Historical period.

During the historical period also Hungunda seems to have been an important place. Its situation in a valley surrounded by rocky boulders afforded the place a natural means of defence. We learn from the inscriptions that various battles were fought near the place during the ninth and tenth centuries. There are many vīragals of the Noḷamba period to the south-east of the village.

Near the place where the inscriptions are found is a mound called Dimāladiṇṇe which is very ashy. The mound is extensive and indicates perhaps the site where in olden days gold was extracted. Nearby is to be traced an ancient site bestrewn with potsherds similar in character to those found near Hunkundapaṭṇa. On the surface we can see old painted and polished pots sticking out of the earth.

Among the inscriptions there is a pecular Siḍigallu on which are represented the figure of Gaja-Lakshmī, several symbols like the chatra, dīpa, sun, crescent, etc., a figure of Durgā, a horse with a tōraṇa behind, the severed head of a person above the horse, a person with drawn sword, etc.

SŌMĒŚVARA TEMPLE.

History.

The Sōmēśvara temple is situated on the hill to the west of the ancient site of the Dimāla-diṇṇe at Hungunda. The structure seems to hail from about the Chōḷa period, though the earliest inscription mentioning the temple is dated in 1280 A.D.

Description.

It consists of a garbhagṛiha, a vestibule and a navaraṅga in whose central ankaṇa there are four cylindrical pillars rising on square bases. The navaraṅga has a doorway on the south and another on the north. Structurally the navaraṅga seems to be a later addition or an after-thought since its outer basement cornices do not correspond with those of the garbhagṛiha and vestibule and since its outer walls are of brick and mortar while those of the garbhagṛiha and vestibule are of stone. But the four central pillars of the navaraṅga are unmistakably of the Chōḷa type as also the Nandi. Perhaps, as at Haḷe-Ālūr in the Mysore District, there was here a Nandi pavilion originally open in front of the temple and subsequently the present navaraṅga was built so as to include this pavilion.

The outer walls of the garbhagṛiha and vestibule which are relieved by thin right-angled pilasters are raised on a basement consisting of two cornices of which one is octagonal and the other square. The eaves have a sharp curve and are ornamented with kīrtimukhas at intervals on their front face.

In the navaraṅga are kept the figures of Nandi, Gaṇēśa, Vīrabhadra and Sūrya-Nārāyaṇa. The images of Nandi and Gaṇēśa are of course of the Chōḷa period.

The central ceiling of the navaraṅga has the figure of a padma in relief.

The doorway of the vestibule has it jambs ornamented with creeper, scroll and bead work. This ornamentation is carried over the lintel also. On either side of the doorway there is in the wall a creeper-bearing kalaśa as at the Aruṇāchalēśvara temple at Nandi. Inside the vestibule is kept a beautiful relievo figure of a seated Bhairava (or Dakshiṇāmūrti ?) (pl. IV, 4). It is a very forceful figurein bold relief with dishevelled hair and canine teeth. Seated in padmāsana the figure holds in its four hands the following attributes: abhaya, ḍamaru, snake and kapāla. There is sarpa coiling round the figure like the yajñōpavīta and the image wears nāgābharaṇa.

The liṅga in the main cell is about 3′ in height including the pedestal and is round-topped. It is worked of hard black stone.

That the temple belongs to the Chōḷa period is gathered by the circumstance that a Chōḷa copper coin was picked up near it during the time of inspection.

To the north-west of the temple are several natural caves which are worthy of detailed examination for any prehistoric remains that they may contain.

CHAUḌĒSVARĪ TEMPLE.

The temple of Chauḍēsvarī is situated about a hundred and fifty yards to the east of the village. The structure seems to be of the Pāḷḷegār period and to have been renovated in recent times. It consists of a garbhagṛiha and a front mantapa only which are both in very ruinous condition.

Old images.

Inside the garbhagṛiha there are independent images of the Saptamātṛikas attended by Vīrabhadra and Gaṇēśa which are all very probably of the Chōḷa times. They are all in bold relief and in the seated posture on a long pedestal of recent times. They are as under:—

1. Vīṇādhāri Vīrabhadra facing north with a two-handed lady attendant seated beside him.
2. Brāhmī facing east.
3. Kaumārī do
4. Vaishṇavī do
5. Vārāhī do
6. Indrāṇī do
7. Chāmuṇḍā called Chaṇḍēśvarī facing east.
8. Gaṇēśa facing south (rather small in size).

Chaudesvari.

No. 7 Chāmuṇḍā is the principal deity worshipped in the temple. It is larger in size than any other image in the group. It is about 3' high and is eight-handed holding trident, dagger, sword, ḍamaru, ankuśa, bow, buckler and kapāla. She wears a garland of skulls and a skull-headed kirīṭa. She has canine teeth and flames are represented as darting from behind her head. The demon Mahisha whom she spears has fallen prostrate on the ground. The drapery of the goddess is well worked and the features of the body have a general forceful expression.

Markandesvara Betta.

(Near Vakkalēri).

MĀRKAṆḌĒYA TEMPLE.

(Pl. VI, 2).

Situation.

About two miles to the south-east of Vakkalēri, a village in the Kōlār Taluk, there is a hill known as Mārkaṇḍēśvara Beṭṭa which is noted for the large temple of Mārkaṇḍēya that has been built on its summit (Pl. VIII, 2). The structure is typically Dravidian in style and has almost all the appurtenant compartments of a South Indian temple except a huge gōpura above the mahādvāra.

It is a pity that there is no lithic record or other evidence to indicate the date of its construction, though the temple is large. We have therefore to depend primarily on architectural evidence to deduce its history by stages. The conclusions suggested here are thus tentative only and stand to be corroborated by some future discovery of inscriptional or other evidence.

History.

Structurally the garbhagriha and vestibule form a distinct group and seem to have been constructed during the 14th century as indicated by the outer basement cornices which correspond to those met with at the Vidya Śankara temple at Śringeri. The navaranga with its different basement cornices and outer walls forms the second group and may have been built during the 15th century. The third group which may have been added during the latter part of the 15th century consists of the mukhamaṇṭapa, the wide porch of the temple with its long flowing 'S'-shaped eaves, the kalyāṇamaṇṭapa to the north-east of the temple, the Vīrabhadra shrine to the south of the mukhamaṇṭapa with its surrounding pillared verandah and its front porch with pillars as at the porch at Kaivāra, the Nandimaṇṭapa, the Bali-pīṭha and the Vasanta-maṇṭapa. The fourth stage of addition which seems to have been made during the early part of the 16th century appears to consist of the mahādvāra and the lamp pillar only; while the fifth stage which perhaps is to be dated to the latter part of the 16th century seems to consist of the prākāra with its pillared verandah on the inside, the pillared verandah round the garbhagriha, vestibule and navaranga and the Saptamātrika and Gaṇeśa shrines to the south and south-west of the main temple. The shrines of Kumāra (west), of Pārvati (north-west), of Chaṇḍikeśa and Vishṇu called Venkataramaṇa (north) and of Kāśīviśvara (north-east) belong to the last group and are attributable to the early part of the 17th century, while the walling up of the opening in the north-west of the mukhamaṇṭapa and the provision of doors and windows here and there in the temple are of recent days. The brick and mortar tower above the garbhagriha and the Gaṇapati shrine may belong to the 17th century.

General description.

Garbhagriha and vestibule.

The basement cornices of the garbhagriha and vestibule have the following mouldings: (1) lotus; (2) rope band as at Śringeri; (3) square; and (4) square with lotus. The outer walls are relieved by dwarfish, right-angled pilasters, pilaster-bearing kalaśas with creepers and turreted niches. The turrets are bell-shaped and are surmounted by a row of finials and one or two arch-shaped cornices. Inside the niches there are the following figures of:—

South.—(1) dancing four-handed Gaṇapati;
(2) four-handed Brahma;

West.—(3) Janārdana with abhaya, chakra, śankha and gadā;
North.—(4) Siva; and
(5) Sūrya.

Below the eaves there is a frieze of lotus moulding. The eaves are sharp and are relieved by kīrtimukha ornamentation at intervals on their surface. The brick and mortar tower is unimportant. The linga inside the garbhagṛiha is of black stone. The ceilings of the garbhagṛiha and vestibule are plain.

Navaranga.

Like the garbhagṛiha, the navaranga is square in plan. The outer walls are plain and consist of oblong stone slabs which are well dressed and set on edges. The basement consists of three cornices as follows:—(1) square, (2) sixteen-fluted and (3) eaves-shaped with leaf ornamentation and kīrtimukha arches and seated lions at intervals.

Mukhamantapa.

The mukhamaṇṭapa which appears to have been built in imitation of the navaranga so far as its basement, walls and pilasters are concerned, has a doorway on the east and another on the south. On either side of each doorway there are vertical panels of figure sculptures among which may be mentioned the figure of a two-handed person (identified by the late R. Narasimhachar elsewhere as that of Sugaṭūr Tamme Gauḍa—M.A.R. 1918, p. 51 leaning on staff and wearing cloak to the right side of the south doorway. On either side of the doorways appear the beaded and scroll ornamentation and on the lintels are carved the figures of Gōpālakṛishṇa.

The mukhamaṇṭapa is an oblong hall consisting of 18 aṅkaṇas and appears originally to have had a passage in the north-western corner. The ceilings are all flat excepting only the central one which bears a padma relievo inset in a square. The pillars of the hall are Draviḍian in style with cubical, eight-sided and sixteen-sided mouldings. Their capitals have the plantain bud hangings. Above the pillars of the central square the beams have on their inner faces interesting sculptures of dancing Yakshas, moving two-handed figures, two swans with their necks inter-locked and floral work. On the cubical mouldings of the pillars appear the relievo figures of gods, etc., among which may be mentioned Gaṇapati, Śiva, Brahma, dancing figures, Yōgānarasimha, Vīrabhadra, rearing and seated lions, anthropoid Gaṇḍabhēruṇḍa, Ugra-Narasimha, Kṛishṇa and the Gōpīs, Gajāsuramardana, a royal couple, a Siddha (with the legend Bāla-Siddhaya-Dēva), ladies engaged in kōlāṭa, etc.

That the mukhamaṇṭapa is a later addition or at least an after-thought is indicated by the pilasters set up against the east wall of the navaranga.

Navaranga.

To the right of the navaranga doorway is sculptured on the wall the relievō figure of a peacock with a cobra in its beak and above it is another figure representing fish. The navaranga doorway is guarded by the images of Śaiva dvārapālas. On the

jambs are carved vertical panels of figure sculpture. There are also to be found the usual beaded and scroll work on the jambs and lintel. A figure of Gaja-Lakshmī decorates the lintel. The ceilings of the navaranga are all flat excepting for the construction of a ventilator in the central square. The pillars are like those of the mukhamantapa with figure sculptures appearing on their cubical mouldings. Among these figures appear Gaṇḍabhēruṇḍa, a lady with parrot, monkey and cobra, Bhairava, Vishṇu, scenes of Kṛishṇa-līla, bearded drummer, huntress, a victorious elephant, a dancer with dishevelled hair, Hanumān, a two-handed figure with something in his hands, Vidyādharī, etc.

Porch.

The basement cornices of the third group of structures consisting of the wide porch in front of the temple, the kalyāṇamaṇṭapa, etc., have a uniformity of design and consist of a square cornice, a plain pilastered inner cornice and an eaves-shaped cornice ornamented with leaf designs and kīrtimukhas alternating. The pillars of the porch are all Draviḍian in style and have figure-bearing cubical mouldings alternated by eight-sided mouldings and are surmounted by capitals provided with plantain bud hangings. Among the figures appearing on the cubical mouldings are to be found those of a linga, a huntress, Kāliṅga-mardana, Yōganarasiṁha, monkey, Kōdaṇḍa-Rāma, Śiva, elephant, and a two-handed person wearing a cloak (identified as Sugaṭūr Tamme Gauḍa).

Kalyanamantapa and vasantamantapa.

Each of the two rows of pillars of the kalyāṇamaṇṭapa consists of four pillars having the usual figure-bearing cubical mouldings in addition to the eight-sided mouldings. The figures appearing on the cubical mouldings are as usual and are similar to those appearing on other pillars at the temple. The Gaṇḍabhēruṇḍa appears here also. Among the pillars of the vasantamantapa those on the north side are composite. The smaller pillars are borne on seated lions and the larger ones have square bases and thirty-two-fluted shafts with circular ribbed bands and vase mouldings surmounted by leaf-shaped mouldings. On the cubical mouldings of the larger pillars appear, as on other pillars, relievo figures of gods, devotees, etc. The capitals are provided with plantain bud hangings. The eaves of the vasantamaṇṭapa are similar to those of the porch. They are long and 'S'-shaped with deep flutes on the undersurface.

Virabhadra shrine.

The outer walls of the Vīrabhadra shrine are relieved by plain right-angled pilasters bearing oblong brackets. Some of them have the imitation ribbed ornamentation appearing on their brackets. The eaves are sharp with mouldings suggestive of the kīrtimukha appearing at intervals on their front face. The doorway of the shrine is designed like that of the mukhamaṇṭapa with the floral, the bead and medallion ornamentation. On the lintel is a relievo padma with another padma appearing in the

undersurface of the lintel. The cell containing the Vīrabhadra image is oblong measuring 18′ by 9′. In the middle of the shrine there is a beam poised on capitals having the plantain bud hangings issuing from the side walls. The image of Vīrabhadra, about 4′ high, stands on a pedestal about $1\frac{3}{4}'$ in height (pl. V, 3). The pedestal, the image and its tōraṇa are all carved of hard black stone. The god is four-handed holding sword, arrow, bow and shield. A small goat-headed attendant stands beside the god to the right with folded hands. The pedestal and the tōraṇa have been ornamented with padmas. The god stands under a kīrtimukha wearing kirīṭa on his head and moderate ornamentation on the body. He has canine teeth and his countenance is rather ferocious. The limbs are slim and the muscles are distinctly visible. The folds on the abdomen are boldly shown. On the whole the general appearance of the image leaves a good impression and suggests the influence of Hoysaḷa sculptures on the one hand and that of the Draviḍian on the other.

Porch in front of the Virabhadra shrine

The pillars of the porch (Pl. V, 1 and 2) in front of the Vīrabhadra shrine generally resemble those in the front porch of the Amaranārāyaṇa temple at Kaivāra in the Chintāmaṇi Taluk of the Kōlār District. But unlike those pillars these are carved of hard greyish granite with a wealth of minute details of ornamentation and of figure sculpture displaying a pleasing combination of varied designs and mouldings, smaller pilasters, niches and turrets, floriated arches, kīrtimukhas and gracefully hanging creepers, Yakshas, lions and elephants, kalaśas and parrots and the figures of gods and devotees. Each pillar is di erently wrou_ht and is highly impressive in all its different compartments. All the pillars are provided with capitals of plantain bud hangings and remind us of the pillars in the kalyānamaṇṭapas at the Sōmēśvara temple, Kōlār, and the Bhōganandīśvara temple at Nandi. The ceiling of the porch is square and divided into nine panels with Umāmahēśvara riding on Nandi in the central panel and the figures of the Dikpālakas in the outer panels.

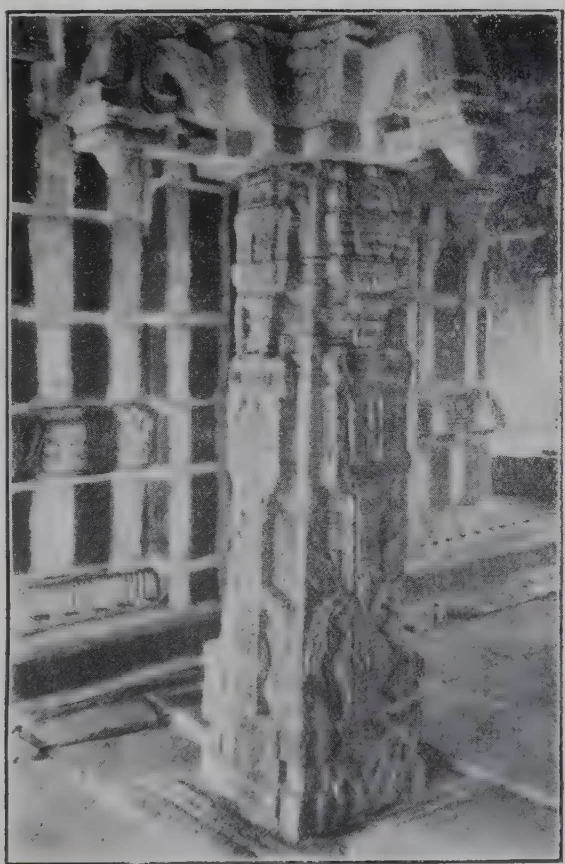
Mahadvara and lamp-pillar.

The mahādvāra of the temple is on the east side. It is about 20′ high and raised on a basement consisting of two cornices, of which the upper one only is ornamented with the leaf, kīrtimukha and medallion designs. The walls are plain. The gateway which is about 15′ high is furnished with two doorways, one on the outer side and the other on the inner side. The jambs of these doorways are well sculptured with figures of dvārapālas on the outer side and those of 'Madonna' on the inner side. Above these figures rises on the jambs an ornamental creeper scroll in the convolutions of which are carved the figures of dancing damsels, drummers, Kāliṇgamardana, peacock, Vidyādharī, Nandi, Bhaktas, sages, vigorous elephants, yālis, etc. The scroll work is carried on the lintel also. Gaja-Lakshmī decorates the lintels of both the doorways. In addition to the scroll design, the jambs have the bead and medallion ornamentation. On the right jamb of the inner doorway is sculptured a

MARKANDEYA TEMPLE, MARKANDESVARA BETTA.



1. PILLARS OF THE PORCH IN FRONT OF VIRABHADRA SHRINE (p. 64).



2. ONE OF THE PILLARS OF THE FRONT PORCH IN FRONT OF VIRABHADRA SHRINE (p. 64).



3. VIRABHADRA (p. 64).

rearing lion on a rearing elephant. On the left jamb of the same doorway is sculptured an elephant-bodied and tiger-headed monster from whose floral tail issues a creeper scroll in the convolutions of which are carved the figures of a liṅga and an archer.

Prakara, pillared verandahs, Saptamatrika and Ganesa shrines.

The outer prākāra with its long verandah on the inner side, the pillared verandah round the garbhagṛiha, vestibule and navaraṅga of the main temple, and the Saptamātṛika and Gaṇēśa shrines which all seem to belong structurally to one group, have been raised on a basement consisting of two cornice mouldings, one of which is eaves-shaped and ornamented with the leaf and kīrtimukha designs. The pillars of these structures are shorter and Draviḍian in style with the usual cubical and eight-sided mouldings. They are further slightly tapering. On the cubical mouldings appear the relievo figures of gods, animals and devotees as on the other pillars of the temple. But the workmanship of these pillars is definitely inferior to that of the earlier pillars. Their capitals too are provided with plantain bud hangings, but these are rudely worked.

The Saptamātṛika shrine consists of an oblong cell with a porch of four pillars in front facing the main temple. In the cell are enshrined the rude images of the Seven Holy Mothers with Vīṇādhāri Vīrabhadra to their right and Gaṇēśa to their left. They are all seated in a row on a platform.

The Gaṇēśa shrine faces east and is constructed to the south-west of the main temple. It consists of a square garbhagṛiha and a front open porch of four pillars. The image of Gaṇēśa is a well worked one and carved out of black stone. Including its pedestal, it is about 2′ in height. The pedestal and the image are both carved with a good taste and belong, in style, to the period when the Vīrabhadra image was carved. But the cell containing Gaṇēśa is later.

Shanmukha shrine.

The Shaṇmukha shrine consists of a square garbhagṛiha and has plain basement cornices and outer walls. The two pillars of its front porch have rearing lions on elephants. The image of Shaṇmukha in the cell rides on a peacock. The god has twelve hands and six heads. The images of his consorts stand on separate pedestals. In their workmanship these images seem to belong to the Vīrabhadra and Gaṇēśa group. It appears that these images were enshrined in this cell at a later date.

Parvati shrine.

The Pārvatī shrine consists of a small square garbhagṛiha, a small square vestibule and a front porch of four figure-bearing Draviḍian pillars. The image stands on a padma pedestal and is about 3′ high. In her four hands the goddess holds abhaya, padma, padma and dāna. There is no tōraṇa. In workmanship the image seems to belong to the latter part of the 16th century. The outer walls of the shrine are like those of the Shaṇmukha shrine.

Chandikesa, Vishnu and Kalabhairava shrines.

The Chaṇḍikēśa shrine which faces south consists of one cell with an image about a foot in height including the pedestal. The image is very rudely carved. The shrine is situated to the north-west of the main temple. The Vishṇu shrine consists of a small square cell and a porch borne on four figure-bearing Draviḍian pillars. The outer walls of the shrine are plain. The god is called Venkaṭaramaṇa and is four-handed holding abhaya, chakra, śankha and dāna. The image is about $2\frac{3}{4}'$ high including the pedestal. It has no prabhāvali. In workmanship it is much inferior to the images of Vīrabhadra and Gaṇēśa. The shrine of Kāla-Bhairava is designed like that of Vishṇu with a pillared porch in front and contains in its main celi an image of Bhairava, about $1\frac{1}{2}'$ high.

Sivarapatna.

SÔMĒŚVARA TEMPLE.

Sivārapaṭṇa is a place of great antiquity situated at a distance of about 5 miles to the south-west of Vakkalēri.

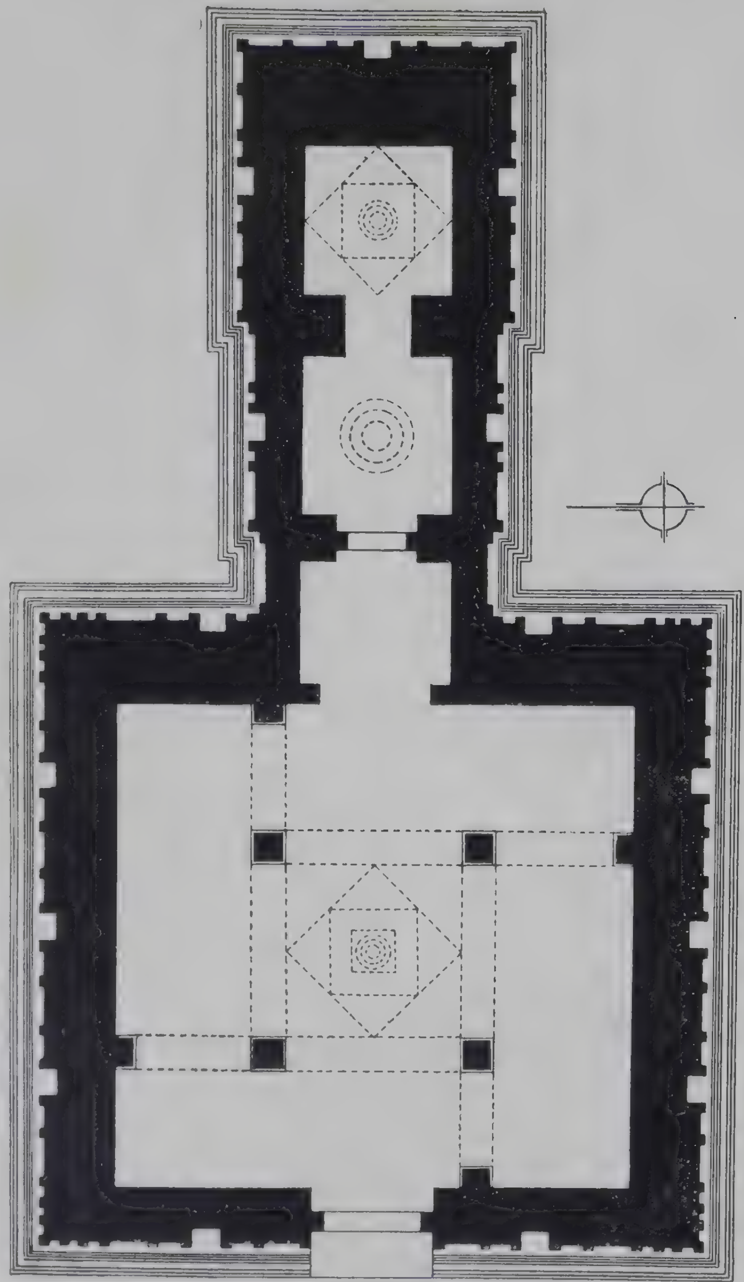
General description.

The Sōmēśvara temple at the place is an old structure dating perhaps from the Chōḷa times and consisting of a garbhagṛiha, a closed vestibule and a navaraṅga with three additional open ankaṇas in front. The outer walls which are of brick and mortar and of modern date are dilapidated in several places and call for no special remark. The liṅga inside the garbhagṛiha is round-topped and thick, being about a foot or a little more in diameter. It is of black stone and is set up on a square pāṇipīṭha consisting of three cornices of which the middle one is octagonal. The liṅga and the pāṇipiṭha are about $2\frac{1}{2}'$ high together.

The ceiling of the vestibule has a padma relievo inset in the middle. It is raised on two sets of corner stones with a lotus in the centre. The navaraṅga doorway has floral ornamentation on the jambs. In the central ankaṇa of the navaraṅga is a small couchant bull. It appears to be old though rather rude in workmanship. The central ceiling of the navaraṅga has a padma in relief. The four pillars of the central ankaṇa are peculiarly shaped with a low square base and an octagonal shaft superimposed by an octagonal vase moulding and an octagonal loaf-shaped moulding. The capital bears plain brackets. The two pillars of the ardhamaṇṭapa have also the same mouldings but have no vase. Their mouldings too are rudely worked.

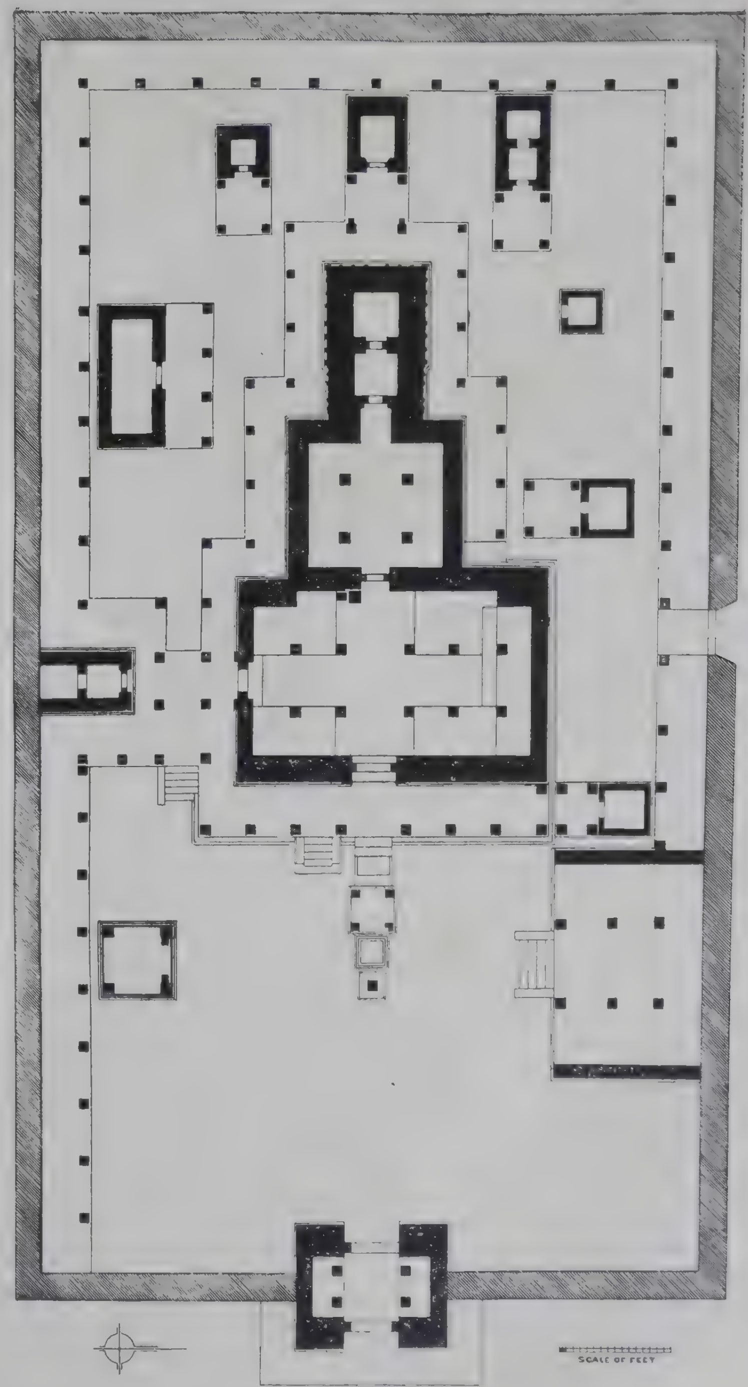
History.

The inscription standing to the north-east of the temple is dated in 753 A.D.—the 28th year of the Gaṅga King Śrīpurusha. Though there is no reference to the temple in the inscription, it is not impossible that the liṅga inside the garbhagṛiha hails



SVAYAMBHUVĒŚVARA TEMPLE
AT
MADIVALA

1. (p. 49).



MĀRKANDĒYA TEMPLE
MĀRKANDĒŚVARA BEṬṬA
VAKKALĒRI

2. (p. 60).

from the Gaṅga times. The bull and the navaranga pillars appear also to belong to the same period as the liṅga. The pillars are worked of greyish granite while the liṅga and the bull are of black stone.

The images of Gaṇapati and Pārvatī are the contribution of the present-day sculptors at the village.

VARADARĀJA TEMPLE.

Outer view.

The Varadarāja temple which is to the east of the village is an old structure appearing to date from about the 13th century. It consists of a square garbhagṛiha, a square vestibule and a square navaraṅga. The outer walls of the garbhagṛiha are raised on a basement consisting of two cornices which are plain. The walls are relieved by right-angled pilasters ornamented with beaded hangings, ribbed band and vase and loaf-shaped mouldings. There are also niches on the outer walls. The eaves are sharp and have the kīrtimukha designs at intervals. An inscription dated in Saumya samvatsara was discovered on the basement cornice mouldings. The characters appear to belong to the 13th century.

Navaranga.

It is possible that the navaraṅga had once its outer walls built of brick and mortar as at the Sōmēśvara temple. The appearance of the navaraṅga is now like an open maṇṭapa. The hall is provided with a doorway on the south. The four central pillars of the navaraṅga are noteworthy. Each of them has a low square base superimposed by an octagonal moulding, the corner panels of the octagon having a wedge-shaped petal-like relievo figure. The shaft which rises above this moulding is sixteen-fluted with an octagonal band in the middle. This octagonal band consists of panels ornamented with scroll work. Above it at the top of the shaft is a triple ribbed band provided with floral hangings below. Above this band appears a vase-shaped moulding which is also sixteen-fluted. The navaraṅga ceiling has a padma inset in a square.

The doorway of the vestibule has been carved with floral ornamentation on the jambs. The garbhagṛiha is empty.

About ten yards to the west of the temple is a stone oil mill. To the south-west of the temple is another temple enshrining an image of Āñjanēya which appears to be of the Vijayanagar period.

Bellur.

KAṆVĒŚVARA TEMPLE.

General description.

Beḷḷūr is a road-side village about a mile from Narasāpur on the Kolar-Hospet road. The place seems to have been an ancient agrahāra town during the Hoysaḷa period. It contains a Vishṇu

temple dedicated to the god Rāmanātha to the north-east of which the Kaṇvēśvara temple is situated. The latter is built in the Dravidian style and consists of two garbhagrihas of which the main one only has a tower of brick and mortar. The two cells open out into a common navaraṅga of square shape.

Outer view.

The outer walls of the temple are raised on a basement consisting of three cornice mouldings of which the first from the bottom is octagonal, the second square and the third square with a frieze of lotus petals below. The outer walls are relieved by right-angled pilasters with beaded hangings and biscuit-shaped mouldings. There are also, at intervals, turret-bearing niches on the outer walls. The turrets are horse-shoe-shaped. The eaves are sharp and bear kīrtimukha ornamentation here and there. The tower consists of a single turret only and is square-shaped. On the four faces of the tower are pilastered niches enshrining mutilated stucco figures of a seated four-handed Brahma (?) on the south, a seated four-handed Narasimha on the west, a seated Śiva (?) on the north and an empty niche on the east.

The navaraṅga has a doorway on the south and a perforated window underneath a pilastered niche on the east. In front of the temple is a porch with two pillars having the cubical and eight-sided mouldings.

Navaranga.

The pillars of the navaraṅga are similar to those of the porch in their design. The ceilings are all oblong. On the second ceiling from the east there is the figure of a padma in relief. The northern cell and the north-east ankaṇa of the navaraṅga have been walled up recently and serve as a store room and granary. In the hall are placed the images of two Nandis, a small Gaṇēśa and a Bhairava. These images are rudely carved.

History of temple.

The west wall of the navaraṅga shows that the garbhagṛiha and the vestibule formed originally a distinct group and that perhaps when the northern cell was constructed, the navaraṅga was also built along with it. The temple abounds in inscriptions of the twelfth and the thirteenth centuries and it is highly probable that the garbhagṛiha and the vestibule were both constructed during the twelfth century, while the navaraṅga and the northern cell were put up some time during the early part of the 13th century. The later additions to the temple have been made in imitation of the early structure.

Parvati shrine.

To the north-west of the temple is a 17th century structure built for enshrining the goddess Pārvatī. It consists of a plain characterless main cell with a brick and mortar tower above it and a maṇṭapa in front borne on four Draviḍian pillars. The outer walls of the maṇṭapa are built of rubbles, brick and mud. The doorway is on the south. The image of Pārvatī in the cell is about 2½′ high with a tōraṇa behind. The image



1. GOVINDARAJA, VIJAYENDRASVAMI TEMPLE, BETAMANGALA (p. 46).



2. SOUTH-EAST VIEW OF MARKANDEYA TEMPLE. MARKANDESVARA BETTA (p. 60).



3 SITA-GUDDA, HUNKUNDAPATNA (p. 56).



4. VIEW OF ANCIENT SITE. HUNKUNDAPATNA (p. 57).

and its tōraṇa are carved of the same stone. In workmanship the image is unmistakably of the late Vijayanagar period though the tōraṇa is present and the Vijayanagar period images do not usually have the tōraṇa.

In the south-western corner of the temple area there is a mono-celled Gaṇapati shrine which also hails from the late Vijayanagar period.

The mahādvāra is to the west of the temple area. It is dilapidated and characterless and seems to be a structure of the 17th century.

RĀMANĀTHA TEMPLE.

History and description.

The Rāmanātha temple is situated at about a hundred yards to the south-west of the Kaṇvēśvara temple. The earliest inscription which mentions the god is dated in 1153 A.D. [Kōlār 100 (*a*) Ep. Car. X]. The god is called Veṇṇaikkāmayaruḷiyav-Emberumān in the inscription. The structure appears to belong to the 12th century and consists of a square garbhagṛiha, a vestibule and a navaraṅga. The last has a doorway on the east. Another doorway which was on the south has now been walled up. There is a porch in front of the southern doorway. To the east of the eastern doorway there is the mahādvāra of the temple which seems to belong to the late Vijayanagar period.

Outer view.

The outer walls of the temple are raised on a basement consisting of three cornices of which the one at the bottom is octagonal, the second square and the third square with a frieze of padma petals below. The walls are relieved by right-angled pilasters with beaded hangings and loaf-shaped mouldings. There are also pilastered niches on the outer walls. Above the garbhagṛiha there is a brick and mortar tower which appears to belong to about the 17th century. The eaves are straight-sided and are relieved at intervals by kīrtimukhas.

Navaranga.

The eastern doorway of the navaraṅga has the floral and beaded ornamentation on the pedestal, jambs and lintel. In the centre of the hall there are four well-worked bell-shaped slender pillars surrounded by an outer row of plain slender pillars with cubical bases and octagonal shafts. The four pillars in the central ankaṇa have all the mouldings of a typical Hoysaḷa pillar. The eastern pair are sixteen-fluted and the western pair are eight-sided· Considering that these pillars are carved of granite, their workmanship is remarkable inasmuch as the bell mouldings are well ornamented with gracefully hanging beads and flowers. The central ceiling of the navaraṅga has a relievo padma.

The vestibule doorway is guarded by stucco dvārapālas of the late Vijayanagar period. The main god of the temple called Veṇṇaikkāma-yaruḷiyav-Emberumān in an inscription of 1153 A.D. and Vāḷavandār in another inscription of the time of Rāmanātha, is now missing. It is said that the present image was brought from Daḷasanūr in Śrīnivāsapur Taluk. It appears to belong to about the 14th century. Though it is called Varadarāja by the people, the god is Śrīnivāsa in form. In its four hands are held the following attributes : abhaya, chakra, śankha and kaṭi. On either side of the god stand rude smaller images of his consorts on their own pedestals. The tōraṇa and the main image are of the same stone.

Main god.

BANGALORE DISTRICT.

Hoskote.

VIṬHŌBA TEMPLE.

Maratha structure.

The Viṭhōba temple at Hoskōṭe was built in c. 1740 A.D. The sannads belonging to the temple have been examined by the late R. Narasimhachar and noticed in the Annual Report of the Archæological Department for 1919. Built in the Marāṭha period the temple consists of a row of three cells facing east with a front maṇṭapa having tall Draviḍian type pillars. The navaraṅga doorway is flanked by a pair of elephants. The jambs of the doorway of the main cell have floral ornamentation.

In the main cell the image of Viṭhōba, carved out of black stone, stands with the hands akimbo, with the images of his consorts standing on either side. In the north cell is enshrined Hanumān with folded hands. In the south cell are the images of Garuḍa and Gaṇapati.

VARADARĀJA TEMPLE.

The temple of Varadarāja is situated at a distance of about 100 yards to the east of the Avimuktēśvara temple. It faces west with a garbhagṛiha, a double vestibule and a mukhamaṇṭapa. The structure seems to belong to the sixteenth century.

Main image.

The god stands with his consorts in samabhaṅga holding abhaya, chakra śankha and gadā. The drapery with its conventional folds and the general features and ornamentation of the image indicate similarity with the well-known Vijayanagar period sculptures. The image wears the characteristic archaic smile and has wide nostrils. To the south of the main cell there is another cell with its own

vestibule. In this cell is enshrined a 17th century image of Śrīnivāsa holding abhaya, chakra, śankha and kaṭi.

The pillars of the mukhamaṇṭapa are all typically Dravidian in style with the usual cubical, eight-sided and sixteen-fluted mouldings. On the cubical mouldings appear the relievo figures of dancing girls, seated Vishṇu, dancing drummers, Śrīnivāsa, Hanumān, elephant, peacock, Yōgānarasimha, etc. The capitals of the pillars have the usual plantain bud hangings. The ceiling of the mukhamaṇṭapa is raised on three sets of corner stones while that of the garbhagṛiha has been raised on two sets only. The vestibule doorway is guarded by Vaishṇava dvārapālas.

Pillars in mukhamantapa.

The outer walls of the mukhamaṇṭapa are built of brick and mud. The outer stone walls of the garbhagṛiha and vestibule are plain and characterless. The basement on which the outer walls are raised consists of two plain cornices. The eaves which are sharp have the imitation kīrtimukha arch designs on them. On the south basement cornice of the temple is the relief figure of a lizard. On the south outer wall is another relief figure representing peacock with creeper in its beak. There is a sōmasūtra on the south of the garbhagṛiha, which is shaped like a hanging plantain bud issuing out of the mouth of a makara.

Outer view.

In front of the mukhamaṇṭapa there is a *jagali* on either side borne on pillars similar to those of the mukhamaṇṭapa. Among the relievo figures appearing on the cubical mouldings of these pillars are those of dancing ladies, loving couples, lady Vīṇā-player, Matsyāvatāra, Kōdaṇḍa-Rāma, Vāmana, Kūrmāvatāra, Narasimha, Varāha, Balarāma, Kalki and Kamba-Narasimha. The last is shown as issuing out of a pillar.

Jagali.

Nandagudi.

MALLÊŚVARA TEMPLE.

Nandagudi is a village about ten miles to the north-east of Hoskote. Regarding the name of the place, etc. (please *see* M. A. R. 1919, pp. 7-8). To the west of the village is a laterite hill called Aḍḍabeṭṭa at the foot of which stands on a height the temple of Mallikārjuna facing east. It was constructed in about 1550 A.D. by the Sugaṭūr chief Timmappa Gauḍa in the reign of the Vijayanagar king Sadāśiva Rāya,

History.

The temple appears to have had a prākāra originally, of which only a plain mahādvāra now remains. The main building consists of a garbhagṛiha, an open vestibule, a navaranga of nine squares and a small mukhamaṇṭapa or porch of one square only.

General description.

The outer walls are composed of large and heavy slabs which are all well dressed and set one on another without using mortar. The pillars are all short ones of the usual Vijayanagar type with the cubical, eight-sided and sixteen-sided mouldings. On the cubical mouldings are carved the relievo figures of Gaṇēśa, etc. On the lintel of the navaraṅga doorway is carved a Gaja-Lakshmī group. In front of the porch there is a balipīṭha.

To the north-west of the temple there is a small Pārvatī shrine.

SHIMOGA DISTRICT.

Anandapura.

The older name of the place is Anantapuram. About three miles to the south-east of the village there is an insignificant hamlet called Andhāsura which appears to have been an important place during the 8th century A.D. and an agrahāra town during the late Chālukya times. (*See* M.A.R. 1911, p. 41).

Village Andhasura.

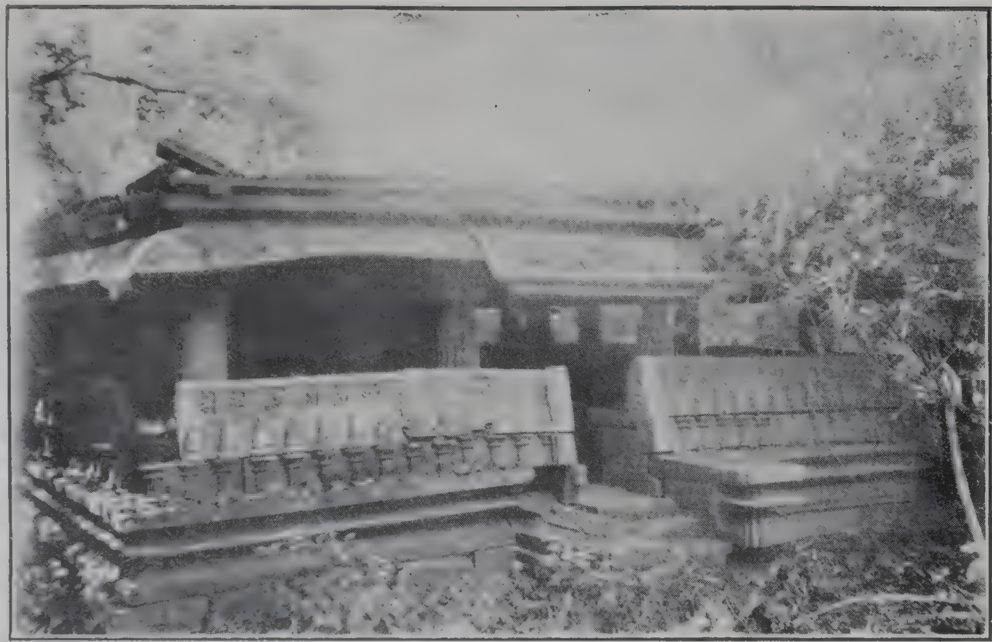
About two miles to the north-east of Ānandapura is a large pond (256′ × 226′) which is said to belong to the Mahanti Matha. A story is narrated that this pond was built by Śivappa Nāyaka of the Keḷadi dynasty for purposes of his recreation and that his concubine lived here. But the situation of the pond in front of a *gaddige* and the existence of a Basava shrine on an island in the middle of the pond suggest that a certain Vīraśaiva saint lived here during the 17th century. The pond is said to have been till recently fed by a tank situated about a mile and half to the north. The channel which is said to have conveyed the water from the tank is reported to have now become silted up. To the north of the pond there is a bull carved out of stone with its mouth open and it is said that water used to flow through the mouth of this bull into the pond. To the south of the pond is a sluice through which water is said to have been conveyed by means of a channel to irrigate the wet lands of Mallandūr.

Pond of Mahanti Matha.

The island in the middle of the pond is connected with the western bank of the pond by a stone-built causeway. Facing the Basava shrine stand on the western bank of the pond two huge stone elephants which are well carved and caparisoned.

The Basava shrine on the island consists of a single square shrine whose outer walls are built of brick and mortar on a stone-built basement. The shrine faces west and its doorway is designed like a Moslem arch with brick and mortar scroll work on either side. The figures of parrot are freely used for purposes of ornamentation. The cell is surmounted by a stepped pyramidal tower consisting of three tiers with indented

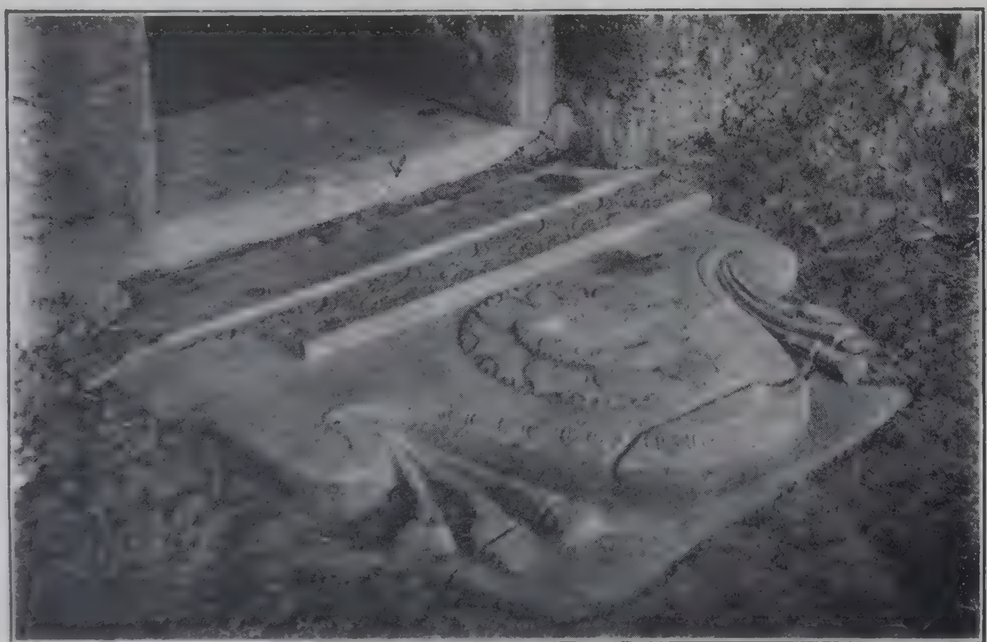
Basava shrine.



1. ISVARA TEMPLE, HOSAGUNDA (p. 73).



2. ELEPHANTS IN FRONT OF GAUTAMESVARA TEMPLE, GAUJA (p. 76).



3. CHANDRASILA IN FRONT OF GAUTAMESVARA TEMPLE, GAUJA (p. 76).



4. (p. 78).

corners. A rudely shaped lotus bud terminates the tower. On the northern basement of the temple there is a sōmasūtra shaped like a hanging plantain bud. The bull inside the shrine is rudely carved of stone.

The island on which the shrine is built rises in three tiers and is built of large blocks of *jambiṭṭige* or laterite which is found in large quantities in the locality. The sides of the pond are also built of such blocks while stone steps are used sparingly.

OTHER TEMPLES IN THE VILLAGE.

Inside the village of Ānandapura there are three modern temples built for enshrining the rude images of a liṅga, Hanumān, and Raṅganātha. The god Raṅganātha is actually Kōdaṇḍa-Rāma. It is a very rude image belonging to about the 17th century. It is four-handed holding arrow, chakra, śankha and bow. The limbs of the images are out of all proportion and the god wears whiskers like Bēṭerāya. In the compound of the Raṅganātha temple there are smaller relievo images of Garuḍa, Kōdaṇḍa-Rāma, a two-handed goddess attended by cows, and Vīrāñjanēya. The last image wears a long śikhā standing on end and terminating in a loop. The temples are all architecturally unimportant.

Hosagunda.

Situation.

Hosagunda is a village situated amidst thick jungle at a distance of about eight miles to the north-west of Ānandapura. During the 12th and 13th centuries, the place was the capital of the Śāntara chiefs and must have been a prosperous town with a fort all round and several temples inside. Of these temples two at least are known: one of them is the soap-stone temple of Īśvara and the other is an insignificant temple of Kañchi-Kālammā.

ĪŚVARA TEMPLE.

Outside view.

The Īśvara temple is a good monument built in the Nāḍkalasi style (Pl. VIII, 1). It consists of a garbhagṛiha surrounded by an inner pradakshiṇā and of a large and well-worked mukhamaṇṭapa with stone benches and railings on the east, south and north sides. The structure is raised on a basement consisting of four cornices running uniformly all round. These cornices are all plain. The outer walls are built of plain slabs placed edgewise one on another. A plain cornice runs in the middle of the walls. The eaves which are 'S'-shaped ran originally all round the temple. The under-surface of the eaves is worked in imitation of wooden rafters. It is not known if there had been originally a tower above the garbhagṛiha.

The best part of the temple is its mukhamaṇṭapa which is entered by flights of steps on the east, south and north. The railings of the stone benches have been carved with turret-bearing pilasters and a frieze of sculptures in the panels between double columns. Among the sculptures many are obscene. On the northern panels are found the figures of the Ashṭa-Dikpālakas. On the south-western panels occur the figures of dancing Gaṇēsa, a yati riding on makara and holding a disc in his right hand, a two-handed figure with a masked face also holding a disc in his right hand, Lakshmaṇa (?) holding a woman's (? Śūrpanakhī's) tuft and in the attitude of striking, Kōdaṇḍa-Rāma with Sītā, etc.

Mukhamantapa.

Inside the mukhamaṇṭapa the pillars on the benches are mostly sixteen-fluted, the flutes being boldly carved. The north-east and south-east pillars, however, are cylindrical. In the centre of the mukhamaṇṭapa there are six pillars which are bell-shaped and lathe-turned and well ornamented with the chain, the rope, medallion, scroll and other designs. These pillars are set up on an oblong platform. Among the ceilings of the mukhamaṇṭapa there are ten in the outer row and two in the middle. The ceilings of the outer row are mostly of one type carved in the middle with a large padma inset in an ornamental square band. Each of the two central ceilings is divided into nine panels in each of which is carved a padma with a pendant in the middle panel.

Inner pradakshina.

The doorway leading to the inner pradakshiṇā bears a well-carved lintel and has perforated screens on either side. Against the southern wall of the pradakshiṇā is set up a Saptamātṛika panel. The doorway of the main cell has on its lintel the figure of Sarasvatī holding in her four hands rosary, ankuśa, pāśa and book.

Main cell.

The main cell is empty. Part of a pedestal is kept against the west wall of the cell. The west wall has a middle cornice band. The ceilings of the inner pradakshiṇā are all plain.

Immediately to the north-east of the Iśvara temple is a smaller shrine with a stone-stepped pyramidal tower above it. The outer walls of the shrine are plain, and inside the shrine there is no image.

Mallandur.

Viragals, etc.

Near the Dēvarakere tank belonging to Mallandūr, a village about 2 miles on the way from Ānandapura to Gauja, there are found a few māstikals of which one contains the large figure of a mahāsati with her right hand raised up and her left holding what appears to be a kamaṇḍalu. In the right field of the sculpture is inscribed an inscription in Kannaḍa characters of about the 10th century A.D. A little distance to the south-south-west of the *sati* stone is a mon-ocelled shrine built of laterite

blocks dedicated to a god locally called Rāmanāthadēvar but containing a liṅga about 2½' high including the pedestal on which it is set up. In front of the temple there are a fragmentary Saptamātṛikā panel and two vīragals of which one is published in the Epigraphia Carnatica, Shimoga District, as Sagar No. 119. In the neighbourhood of the *sati* stone mentioned above are also found several vīragals and more *sati* stones bearing characters of about the 13th century A.D. Among them there is also an inscription of the Rāshṭrakūṭa period.

Gauja.

The village of Gauja is situated at a distance of about five miles to the north-east of Ānandapura. It appears to have been an ancient agrahāra town, though it is now an insignificant place. Very near the village there are several temples of later days.

Modern structures.

The Durgā temple is a modern structure in an open field and contains in its main cell the head of a wooden image which is worshipped as Mārammā. In another open field to the east of the Durgā temple is a māstikal with illegible characters of the 14th century. The Nāgara temple nearby is also a modern structure built of laterite blocks and containing a soap-stone relievo figure of a five-hooded serpent. At a little distance to the east of this temple there are four vīragals containing inscriptions (*see* M.A.R. 1930, pp. 228 ff.). To the north of the vīragals is a dilapidated structure of laterite blocks containing a small relievo figure, about 2½' high, of a four-handed Janārdana on a Garuḍa pedestal. The image is very rude and may belong to about the 18th century. About 20 yards to the north of the Janārdana temple is a mono-celled temple, also built of laterite blocks, enshrining an image of Vīrabhadra, about 2½' high, holding in its four hands sword, arrow, bow and shield. The image is very ugly and is perhaps of the 18th century. Above the cell there is a stepped pyramidal tower.

Stucco images.

At a distance of about 50 yards to the north-west of the Vīrabhadra temple is situated a tiled structure of recent times dedicated to the goddess Banaśankarī. In the principal cell of this structure are seated three colossal stucco images of female deities painted over in different colours. The first goddess from the left is two-handed, the right being in abhaya with chin-mudrā and the left disposed palm upwards with the fingers closed. The middle deity is also two-handed with abhaya and dāna. But the third goddess is four-handed holding a sword, (blank), ankuśa and bowl. This deity only has canine teeth. All the three images are said to be very old, though the structure is of recent days. We may ascribe the images to about the 17th century and compare them with the stucco image in Settigere (*see* M.A.R. 1936, pp. 18–19) near Bēlūr. Each of these images is

about 6′ high. To the right of the platform on which the images are seated is a soap-stone image of Gaṇēśa which appears to be of the 14th century. In the compound of the temple are two māsti stones of about the 14th century.

GAUTAMĒŚVARA TEMPLE.

About half a mile to the east of the Banaśaṅkarī temple, we come across a large pond, about 100′ by 150′, with steps built of laterite blocks.

Rashtrakuta structure.

To the north of the pond is situated the Gautamēśvara temple which appears to be a very old structure of the Rāshṭrakūṭa period judging from the plan of the temple, the huge liṅga in the cell, the two vigorous elephants at some distance to the east of the temple and the several inscriptions to the south-east of the temple.

General description.

As it is, the temple consists of the main cell only which is built of laterite blocks in an apsidal plan. The beams inside the cell are also disposed like an apse. Originally the temple seems to have contained a pradakshiṇā around the garbhagṛiha and a mukhamaṇṭapa in front as can be seen from the basement that is still existing of these compartments. To the east of the mukhamaṇṭapa there is a flight of dark stone steps supported on either side by elephants (Pl. VIII, 2). The features of these elephants remind us of those met with at Ellōra. Though these elephants are in a broken condition now, the contour of their limbs is clearly marked, their ears are very well worked and the folds on the trunks are boldly carved.

One of the inscriptions to the south-east of the temple mentions the Rāshṭrakūṭa king Kannara (Kṛishṇa) and the god Gautamēśvara to whom donations are said to have been made. The liṅga in the cell is huge and is about 3½ feet high including the pedestal. Its top is shaped like a cone. The *chandra-śila* in front of the doorway is well carved with floral, scroll and padma designs (Pl. VIII, 3).

SŪRYA SHRINE.

On the east bank of the pond is situated the Sūrya shrine facing west. It contains a very good image of a four-handed Sūryanārāyaṇa standing about 4 feet high excluding the pedestal (Pl. IX, 1).

Main image.

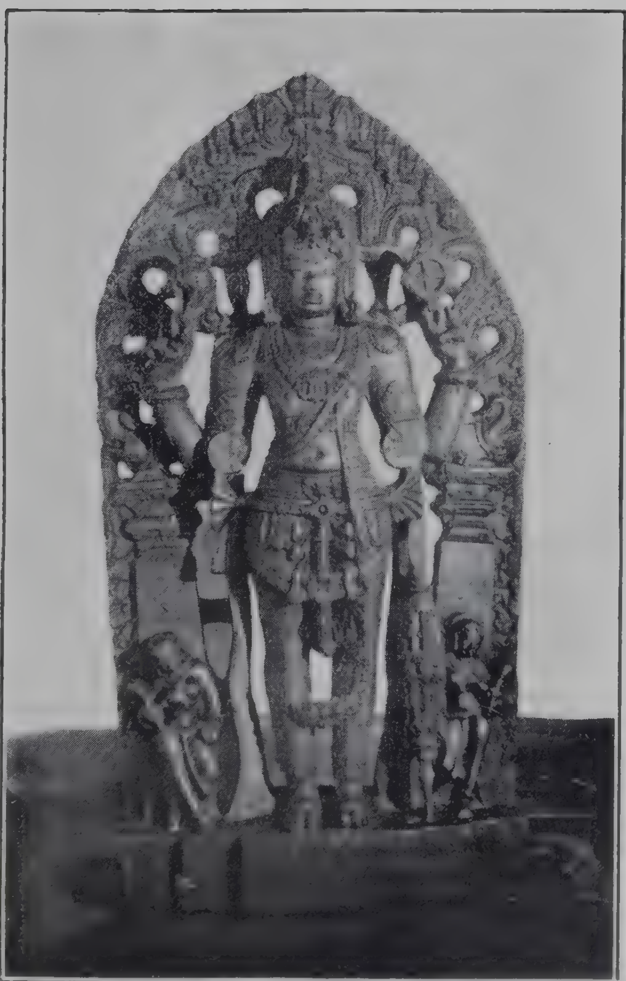
On the pedestal are carved the seven horses driven by the charioteer Aruṇa. On either side of the god are found the usual female attendants and figures of Chhāyā in the attitude of shooting arrows. The tōraṇa is shaped like a horse-shoe and carved with the figures of rearing lions, makaras and the Ashṭa-Dikpālakas on their several vehicles. In his hind hands the god holds prayōga-chakra and śankha. His fore hands are placed on his hip, the right one with the



1. SURYA, SURYA SHRINE, GAUJA (p. 76).



2. SURYANARAYANA, PANCHALINGESVARA TEMPLE, BELGAMI (p. 83).



3. KESAVA, KEDARESVARA TEMPLE, BELGAMI (p. 78).



4. DVARAPALA IN THE NAVARANGA, TRIPURANTESVARA TEMPLE, BELGAMI (p. 78).

palm turned to front and the left with the palm turned backwards. Under each arm pit a lotus is shown as issuing upwards. The drapery and the ornaments of the god are carved with a pleasing taste. The god wears yajñōpavīta in addition to the usual ornaments like the makarakuṇḍala, etc. It is possible that the image is of the same period as the Gautamēśvara temple and belonged originally to the Śivapanchāyatana group of images at the temple. The facial features of the image, however, are not very expressive.

At the north-western corner of the pond is a fragmentary Saptamātṛikā panel.

Shikarpur.

HUCCHARĀYA TEMPLE.

Tradition.

Shikārpur is the headquarters of a taluk in the Shimoga District. The most popular temple at the place is the Huccharāya temple. It enshrines an image of Vīrāñjanēya in its main cell and a story is narrated explaining how the god came to be called Huccharāya. It is said that the place was known in olden times as Malenahaḷḷi and that a certain Liṅgāyat saint by name Huccharāya came over here once and worshipped an image of the god Hanumantarāya. This image, they say, is the one now enshrined in a cell in the kaisāle of the temple. It is said that this image was broken and became useless for worship during the troublous period in the days of Tippu Sultan. The Liṅgāyat saint mentioned above is said to have come again to the place at this juncture and to have consecrated the present image of Āñjanēya in the main cell. He is said to have given the idol his own name. Whatever the truth be regarding the story, it is probable that the temple belongs to the days of Kanṭhīrava Narasarāja Voḍeyar since the older image in the kaisāle of the temple has a silver kirīṭa bearing his inscription.

Description of temple.

The original temple seems to have consisted of the garbhagṛiha and vestibule only. It is raised on a basement consisting of two plain cornices. The outer walls are relieved by Draviḍian pilasters on whose mouldings appear the following figures: a ṛishi riding on matsya, a seated yāli, another seated ṛishi but without the matsya, Ugranarasimha, etc. On the outer walls are carved the relievo figures of a tiger, a liṅga carried by a two-handed person (Bhīma?) and worshipped by Purushamṛiga on the one side and Hanumān on the other, Hanumān attended by chauri-bearers, a rudra-vīṇa player, a Gaṇḍabhēruṇḍa, Vāli and Sugrīva fighting, and a story concerning an elephant, a peacock and a crocodile. The eaves of the original temple are straight-sided and the tower is of brick and mortar. The latter has been renovated recently. The vestibule has a doorway on the east and another doorway on the

south. The southern doorway is the main one and is guarded by two Vaishṇava dvārapālas. The pilasters on this side are indented in imitation of Hoysaḷa workmanship. On the lintel is carved a Gajalakshmī group. On the lintel of the garbhagṛiha doorway the image of Gaṇapati is carved. He is supported by elephants and cobras.

The image of Vīrāñjanēya in the cell is in the striking attitude. In front of the temple is a large hall with tiled roofing. It is of recent times. In a compartment of the hall are installed the stone images of Kōdaṇḍa-Rāma, Lakshmaṇa and Sītā which are all of modern workmanship.

On the right *jagali* of the temple is a Hoysaḷa soap-stone image of the goddess Sarasvatī evidently brought from elsewhere. On the left *jagali* is a recent ugly image which is locally called Sītā.

Belgami.

Key to Plate VIII, 4.

1.	Tāvarekere.	15.	Nīḷakaṇṭhēśvara temple.
2.	Kēdārēśvara temple.	16.	Trimūrti.
3.	Prabhudēva temple.	17.	Kāḷiguḍi.
4.	Tank.	18.	Bhēruṇḍēśvara.
5.	Panchayat Hall.	19.	Śūlabrahma.
6.	Tīrthankara.	20.	Tārābhagavatī.
7.	Tripurāntakēśvara temple.	21.	Hastikālēśvara.
8.	Brahmēśvara.	22.	Sītamma's well.
9.	Tank.	23.	Durgā temple.
10.	Sōmēśvara temple.	24.	Onakehoṇḍada Īśvara temple.
10A.	Vīrabhadra temple.	25.	Jiḍḍikere.
11.	Tank.	A.	Mounds of old temples.
12.	Kallumaṭha.	A.	Jaina temples (old site).
13.	Pañchaliṅgēśvara temple.	A.	Śiva temple (old site).
14.	Anantapadmanābha temple.	26.	Narasimha temple.

The Kēdārēśvara and Tripurāntakēśvara temples at Belgāmi are described in detail in the Annual Report of the Archæological Survey for the year 1931, pp. 58–65. Here in Plates IX, X, XII and XIV, some further illustrations are included to give an idea of the high standard of the art and architecture of the periods in which these temples were built. A detailed survey of the site of the old town was also made at the time of inspection this year and the following points of interest were noted.

Tripurantaka temple.

The beams of the central ceiling of the mukhamaṇṭapa at the Tripurāntakēśvara temple are carved with friezes of sclupture as in page 79.



1. HOYSALA GROUP (p. 78).





2 AND 3. SIMHALALATAS (p. 78).

West Beam :—

1. Sītā in Aśōka-vana.
2. Hanumān kneels before Sītā and begs permission for entertaining himself. in Aśōka-vana.
3. Hanumān fights the Rākshasas.
4. He is led before Rāvaṇa.

North Beam :—

1. Rāvaṇa in durbār.
2. Hanumān's tail is set on fire and he extends his tail.
3. Elephant standing to left.
4. Hanumān sets fire to Lanka and the palace of Rāvaṇa where numerous people are sleeping.
5. A towered pavilion, perhaps representing the palace.

East Beam :—

1. Îśvara on bull.
2. Gaṇēśa on rat.
3. Kumāra on peacock.
4. Vishṇu on Garuḍa.
5. Brahma on peacock.
6. Indra on elephant.
7. Kubēra on horse.
8. Yama on buffalo.

The heavenly hosts led by Indra are fighting a warrior who is seated on elephant. Indra is followed by the Ashṭadikpālakas.

South Beam :—

9. Niṛuti on man.
10. Varuṇa on makara.
11. Vāyu on deer,
12. Agni on ram.
13. Īśāna on bull.
14. Two warriors fighting on foot with sword and buckler.
15. Indra on elephant fighting Vṛitra (?) who is also seated on elephant.

In the kaṇa or *hittalu* belonging to Gurupāda Gauḍa there are lying some good images of which one is a fine group of a Nāga couple.

Chaturmukha Brahmesvara.

About 150 yards to the north-east of the Tripurāntakēśvara temple lie the ruins of the Brahmēśvara temple. The walls, pillars, etc., of the original temple have all disappeared now; but, here and there, appear certain bricks suggesting that the walls had been built of bricks. The ancient Brahmēśvara liṅga is about 3½′ high and is carved on each of its four faces with a head wearing makara-kuṇḍalas and phālāksha (Pl. XI, 2).

Among the jaṭāmakuṭas over the heads, that on the head on the north side is better carved than the others. The pedestal of the liṅga is broken; a part of it only is now lying near the liṅga. In front of the liṅga there is a broken image of Nandi which must have been a very good piece originally, as suggested by the well-carved hump and the clearly marked folds behind the left hind leg.

Mounds of old Siva temples.

At a distance of about 50 yards to the south-east of the Brahmēśvara temple, there is the mound of another Śiva temple with only the original liṅga existing now. The liṅga is round-topped and is about 2½′ high including the pedestal. To the south of the mound are the ruins of yet another Śiva temple with the liṅga and Nandi only existing now. This liṅga is flat-headed. In the neighbourhood of this mound, there are several more mounds which evidently mark the sites on which stood other temples of ancient Belgāmi. The ancient town site must have stretched in a triangle between the road leading from Belgāmi to Tālagunda on the west and that leading from Belgāmi to Yeḍavatti-Koppa on the south.

Old Jaina quarters.

About a hundred yards to the south of the Brahmēśvara temple stood originally a Jaina temple. Directly to the west of the temple site is now lying the broken image of the Tīrthankara which had been enshrined in the temple. The people call it Bhētāḷa. Nearby lies the mutilated image of his attendant. A little distance to the north of the site is another Jaina temple mound. These ruins indicate that this part of the ancient town was the Jaina quarters. On the site of the second Jaina temple is found the image of a Jaina attendant with two hands holding chāmara and phala. This image shows good workmanship. On the sites were picked up tile pieces of the Hoysaḷa period. On another Jaina temple mound to the north of the Yeḍavatti-Koppa road is lying the mutilated image of Pārśvanātha whose head has now disappeared.

A little distance to the south-west of the Sōmēśvara temple in the village and on the south bund of a pond is found a Jaina inscription of 1077 A.D. (*see* E. C. Shimoga, Sk. 124) in the vicinity of which are lying a late stone relievo of Mahishāsuramardinī and a broken image of a seated Jaina in dhyānāsana. The latter image is very well executed.

Virabhadra temple.

The Vīrabhadra temple inside the village of Belgāmi is a Chālukyan structure whose outer wall slabs have fallen, though the interior is intact. The temple consists of a garbhagṛiha, a closed vestibule, a navaraṅga and a modern maṇṭapa or verandah. In the last compartment are set up two bell-shaped pillars similar in character to the pillar near the Nīlakaṇṭhēśvara temple. A standing Pārvatī-Paramēśvara group is also set up by the side of the steps leading to the verandah. This group is said to have been brought from the Pañchaliṅgēśvara temple. The central pillars of the navaraṅga are bell-shaped and lathe-turned. The central ceiling is raised on two sets



1. TRIMURTI (p. 82).



2. CHATURMUKHA BRAHMA (p. 79).



3. NARASIMHA (p. 82).



4. TARA (p. 84).

of corner stones with a padma in the centre. In the navaranga are placed the following images: Nandi facing Vīrabhadra, Gaṇēśa, six-headed Kumāra on peacock, Saptamātṛikā panel and a Nāga stone. The doorway of the vestibule has perforated screens on either side. A Gaja-Lakshmī group is carved on the lintel. The image of Vīrabhadra inside the garbhagṛiha is rudely worked and appears to be a sculpture of the Pāḷḷēgār period.

Somesvara temple.

The Sōmēśvara temple mentioned above is a structure of the Chālukya period and was constructed in about 994 A.D. It consists of a garbhagṛiha, a closed vestibule and a navaranga. The outer walls are raised on a basement consisting of five plain cornices, the last of which has dentil mouldings. The garbhagṛiha and the navaranga are both square in plan. The walls are plain except for a middle cornice band running uniformly all round the temple. This cornice is carved with a frieze of rhomboidal rosettes. The eaves are short and ornamented with dentil mouldings. The temple has no tower. The navaranga doorway is approached by a flight of steps supported by ridden elephants. In front of the navaranga there is a narrow verandah. On the lintel of the navaranga doorway is carved a Gaja-Lakshmī group. On either side of the doorway there are perforated screens. Among the ceilings of the navaranga only the central one has a padma in its centre. The other ceilings are all plain. Two pillars in the central ankaṇa of the navaranga are bell-shaped and the other two have the cubical, eight-sided and sixteen-fluted mouldings. The doorway of the vestibule has perforated screens on either side and a perforated upper nteil in the middle of which is carved a linga. On either side of the vestibule doorway is a niche containing images of Gaṇēśa. The image in the southern niche is an old piece. The jambs of the vestibule doorway have fluted pilasters and vertical bands of medallions. The ceiling of the vestibule is raised on two sets of corner stones with a fine padma in the centre. Inside the vestibule is kept a Nandi of later times. A Gaja-Lakshmī group is carved on the lintel of the garbhagṛiha doorway. The ceiling of the garbhagṛiha is similar in design to the vestibule ceiling. The Sōmēśvara linga inside the garbhagṛiha is flat-headed and about 3′ high including the pedestal. In the middle of the west and north side walls of the garbhagṛiha runs a cornice band.

In front of the temple there are a mutilated image of Sarasvatī and a broken Saptamātṛikā panel. There are also several vīragal inscriptions. To the north-east of the temple there are the images of a Durgā and a Lakshmīnārāyaṇa group. Three new inscriptions were discovered in the mango grove in front of the temple.

Sula-Brahma.

In a field immediately to the south-west of the Bhēruṇḍēśvara pillar is lying the inscription stone No. SK. 152 on which, besides the inscription, is carved an interesting panel of sculpture depicting the self-sacrifice of a person (Pl. XIII, 1). The stone is pointed out as Śūla-Brahma by the villagers.

A little distance to the north of the Bhēruṇḍēśvara pillar and on the south-west bund of Jiḍḍikere is a seated image of Trimūrtis (Pl. XI, 1). The god is seated in dhyānāsana. His central face is that of Śiva. The image is well ornamented with jaṭā-makuṭa over the central head and kirīṭa-makuṭas over the other two. The god wears makara-kuṇḍalas, necklets, bracelets, armlets and anklets and also the yajñōpavīta. His two fore hands are placed palm on palm in the dhyāna attitude. Of the two hind hands the right one is broken and the left one holds padma. The pedestal of the image is plain.

Trimurti image.

About ten yards to the south of the Trimūrti image mentioned above and in the south-west corner of the Jiḍḍikere tank is a dilapidated pavilion enshrining a liṅga, about 3′ high including its pedestal. On the west bund of the tank lies a mutilated image of Ugra-Narasimha whih is very boldy carved (Pl. XI, 3). The image was consecrated and a temple was built for it in about 1070 A.D. (*see* E.C. Shimoga, Sk. 130).

Narasimha.

A little to the north of the Narasimha image stands the temple of Kālikādēvī. It is a 16th century structure according to the inscription inscribed on the lintel of the garbhagriha doorway. It consists of a garbhagriha and a front maṇṭapa only. The four pillars in the middle ankaṇa of the maṇṭapa have the cubical, sixteen-sided, cylindrical and eight-sided mouldings. The roof of the hall is low and the central ceiling only is a little deep, being raised on two sets of corner stones. Inside the garbhagriha the image of Kālikādēvī is in relief. The goddess is two-handed holding an uplifted sword in the right hand and a buckler in the left. Her right knee is folded up. Below her is an elephant whose head is severed and a human figure if shown as issuing forth therefrom. To the left of the goddess the elephant god Gaṇēśa is seated. To her right are three severed human heads. On either side os the goddess are two chāmara-holding male attendants.

Kalikadevi temple.

The outer walls of the Kālikādēvī temple are plain. But the outer walls of the garbhagriha have in the middle a horizontal cornice band. The stone tower above the garbhagriha is square and rises in three tiers. The corners of the tower are indented.

On the south bund of the Jiḍḍikere tank is situated a dilapidated stone temple dedicated to Nīlakaṇṭhēśvara. It appears to be a Chālukyan structure similar to the Tripurāntakēśvara temple in several features. One of its pillars (Pl. XII, 1 and 2), lying by the side of the road is similar to those in the navaraṅga of the Tripurāntaka temple. On the basement of the pillar are graceful towered canopies with turretbearing corner pilasters. Under the canopies beautiful figures of Bhairava and so on are standing. The shaft of the pillar has the disc, bell, vase and wheel

Nilakanthesvara temple.



1. PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE (p. 82).



2. PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE, ANOTHER VIEW (p. 82).



3. HALF-VIEW OF SUKHANASI DOORWAY, TRIPURANTESVARA TEMPLE (p. 78).



4. TWO PILLARS IN FRONT OF SUKHANASI DOORWAY, TRIPURANTESVARA TEMPLE (p. 78).

mouldings, many of the discs being minutely carved with miniature scroll work interspersed by kirtimukhas, small figures of Yakshas, etc., appearing in the convolutions. On other discs appear graceful figures of medallions. On the bell moulding are carved beaded garland hangings and beautiful banded designs. On the four faces of the highly ornamented vase moulding occur flying figures of Yakshas.

The basement of the temple is high and consists of five cornices of which the fourth from the bottom has dentil mouldings at intervals. The outer walls of the temple are plain. The navaraṅga of the temple has completely disappeared. The doorway of the vestibule is well ornamented with vertical ornamental bands on the jambs. These bands consist of rosettes, scroll work with dancing figures in the convolutions, a pilaster whose shaft is shaped like a series of vases placed one upon another, rearing lions interspersed by scroll and a rope design with medallions at intervals. Underneath each vertical band is a panel containing some figure sclupture. The extreme panels on either side have dancing figures of Śaiva dvārapālas and the other panels have female figures standing in different attitudes. On the lintel of the doorway is carved the figure of Gaja-Lakshmī. The garbhagṛiha doorway also has a Gaja-Lakshmī group but the jambs are plain. The liṅga inside the garbhagṛiha is about 2′ high including the pedestal.

Panchalinga temple.

Full notes on the Pañchaliṅga temple are published in M. A. R. 1931. In the navaraṅga of this temple are kept the following beautiful images :—

1. Sūryanārāyaṇa (Pl. IX, 2).
2. Umāmahēśvara (Pl. I, Frontispiece).
3. Kumāra (ordinary sculpture).
4. Intertwining Nāgas.
5. Couchant Nandi.
6. Mahishāsuramardinī.
7. A Saptamātṛikā panel.

Anantapadmanabha temple.

To the north of the Pañchaliṅga temple is a dilapidated liṅga shrine and to its north is the Anantapadmanābha temple. In the latter temple the god Anantapadmanābha sleeps on a seven-hooded serpent, with the ten avatārs appearing on the prabhāvaḷi. A goddess is massaging the god's right foot and another goddess is seated by the side of the god's head. From the navel of the god issues forth a lotus on which Brahma is seated. On the south pillar of the mukhamaṇṭapa is a Kalachurya inscription recording that the temple was built in the fourth year of Bijjala (1165 A.D.).

The open ground to the east of the temple is full of mounds containing the vestiges of old temples. Several liṅgas are to be found here and there.

Virabhadra temple, stray images, etc.

Another Vīrabhadra temple stands about 200 yards to the west of the Jiḍḍikere tank. It consists of a garbhagṛiha with a rude image of Vīrabhadra which appears to belong to the 16th century. But the indented pilasters on either side of the maṇṭapa are of the Hoysaḷa period.

A few yards to the north-east of this temple is a broken image of Tārā (Pl. XI, 4) which is very beautifully carved. By its side is the image of a male god which also is beautiful. It sits in sukhāsana and wears the yajñōpavīta. Its head is unfortunately missing.

An image of Mahishāsuramardinī is lying by the side of the road leading to Ānavaṭṭi. To the left of the road is the Kallēśvara temple which contains a garbhagṛiha and a front maṇṭapa.

About a hundred yards to the north of the Kallēsvara temple is a mound which marks the site of an ancient temple dedicated to Kālī. The image only is now existing It is ten-handed and holds snake, flame (?), indistinct, sword and triśūla in the right hands and mace, ḍamaru, indistinct, broken and human head in the left hands. The goddess wears a jaṭāmakuṭa and moustaches. Besides the usual ornaments a yajñōpavīta and a garland of skulls are also worn by her. On either side of her are the dancing figures of attendants. The breast of the goddess is bare. The limbs are slim and the general features impressive. The image might be assigned to about the 11th century.

Onake-hondada Basavanna temple.

At a distance of about 50 yards to the west of the Kālammā temple mound is situated another ancient temple which is locally called Onake-hoṇḍada Basavaṇṇa temple. The structure is very much dilapidated, the slabs of the outer walls and tower having collapsed completely. The temple was perhaps built during the 9th century A.D. The inscription E.C. VII, Sk. 154 of 685 A.D. stands to the left of the doorway. It records some grant but does hot mention the temple. The structure, as it now stands, contains only the garbhagṛiha whose doorway is well carved with the following vertical bands on its jambs: (1) medallions; (2) scroll work with figures appearing in its several convolutions; (3) rearing lions; (4) fluted pilaster with ornamental bands and kalaśa; and (5) a rope design secured at intervals by padma medallions. On the lintel of the doorway is carved the relievo figure of Gaja-Lakshmī. Inside the garbhagṛiha on a broad pāṇipītha is set up the broken liṅga which is about 3′ high including the pedestal. To the south-east of the temple is an Umāmahēśvara group which has an inscription on its pedestal recording that it was consecrated by one Goppa or Roppagaṇṇa. The characters seem to belong to about the 11th century A.D. The image is extraordinarily beautiful and is a typical example of Chālukya sculpture. The god sits with his right leg placed on Nandi. Pārvatī is seated on the god's left lap. In the four hands of the god are held the



1. SULABRAHMA, (SELF-SACRIFICE OF A PERSON), BELGAMI (p. 81).



2. TRIMURTI TEMPLE, BANDALIKE (p. [illegible]).



3. YAKSHA, OLD BASTI, BANDALIKE (p. 89).



4. MAHISHASURAMARDINI, RAMESVARA TEMPLE, KUBATUR (p. 99).

following attributes: broken, trisūla, ḍamaru and round Pārvatī. The god wears yajñōpavita and a graceful jaṭāmakuṭa. His ears are however ornamented with makarakuṇḍalas. The smile on the face of the god is clearly visible and renders the image highly attractive. The image of the goddess is even more attractive. Her slim waist and her well-dressed hair are very impressive. On her forehead are arranged beautiful curls. Behind her head the hair is gracefully tied up into a beautiful knot and secured by an ornament. The left leg of the goddess is placed on a lotus underneath which are carved the figures of a crocodile and a Bhṛiṅgi goblin. The group is attended by Gaṇēśa on the right and by Kumāra on the left. The tōraṇa is carved with creeper scroll and rearing lions. A few yards away in front of the temple is a pavilion enshrining the image of a couchant Nandi.

Talagunda.

The Praṇavēśvara temple at Tālagunda has been described in M.A.R. 1932, pp. 56-57. Inside the village there is a temple of Gaṅgādharēśvara containing a liṅga and a Basava of later times. To the north of the village and near a hoṇḍa, there is a Hanumān temple containing a Vīrāñjanēya image of the early Vijayanagar period. In front of the temple there is a tōraṇa gateway with its lintel piece carved with the figures of lion heads on either side of a padma. To the left of the padma stands a two-handed figure holding a kamaṇḍalu and a staff and wearing a garland of rudrāksha.

Anjaneya temple.

A few yards to the west of the Hanumān temple is the Vīrabhadra temple which appears to be a Chālukyan structure of about the 11th century A.D. The view of the outer walls is hidden by the recently put up mud walls all round the temple. The wide verandah of wooden pillars in front of the temple is of the 19th century. It was put up in 1814 A.D. according to an inscription that is found on one of the wooden pillars. The old temple consisted of just a garbhagṛiha with an open maṇṭapa in front. The latter has now been walled in on the east and west and a middle wall has been put up east to west and provided with a wooden doorway which, in design, follows the Hoysaḷa model and is perhaps the work of the 14th century. In the scroll convolutions of the jambs appear parrots. The wooden door is a good piece well ornamented with bands on the jambs. The stone pillars of the front row in the maṇṭapa have each a cubical base and a cylindrical shaft surmounted by the wheel moulding and imitation ribbed brackets. The stone doorway of the garbhagṛiha is Chālukyan in style and is ornamented with the usual floral, scroll and other vertical bands on the jambs. The lintel bears a Gaja-Lakshmī group. The image of Vīrabhadra in the garbhagṛiha is carved in imitation of Hoysaḷa sculptures and appears to be a 14th century image. The god is in the pose of marching

Virabhadra temple.

to left holding in his four hands sword, arrow, bow and shield. He wears a garland of skulls and has moustaches. The original Chālukyan image of Vīrabhadra is now found half buried in the open verandah behind the temple. It is a good image.

To the north-east of the Vīrabhadra temple are found certain māstikals and vīragals. Among them is a māstikal looking like a pillar, about 10′ high, with the hand of the mahā-sati raised up on the east side.

Ancient town site.

In the open fields further west of the Vīrabhadra temple appear on the ground several mounds which evidently mark the sites of the buildings of the old town of Tāḷagunda. Bricks resembling those of the Śātavāhana period and measuring $16\frac{1}{2}'' \times 8'' \times 3''$ are found in several places. The ancient site appears to have been extensive. The villagers say that occasionally gold fanams of small size are found on the site. These fanams might be of the Hoysaḷa period. On the hill called Maṭhada-guḍḍa to the south-east of the Praṇavēśvara temple are the ruins of a Narasimha temple. A highly mutilated figure of a god who cannot be identified, is lying on the temple site. Some 50′ to the south-east of this site there is to be found an ancient watch tower called *hoḍe* by the local people. It is round in plan and about 30′ in diameter. It is said that there are two more of such mounds in the neighbourhood of Tāḷagunda: one behind the Vīrabhadra temple, about 250 yards from this place, and the other inside the present village of Tāḷagunda. To the south of the Praṇavēśvara temple also there are traces of the old town.

Pranavesvara temple.

For the description of the Praṇavēśvara temple *see* M.A.R. 1932. The garbhagṛiha doorway jambs are carved out of Kadamba inscription stones. The workmanship of the doorway is of a later period, perhaps of the 11th century. But the pillars behind the garbhagṛiha doorway look much older. The southern pillar has a square base, a sixteen-fluted shaft with an eight-sided band in the middle, then a cubical moulding and finally the vase and wheel mouldings. The northern pillar has also a square base; but its shaft is eight-sided with octagonal bands and a cubical moulding surmounted by a vase and a wheel. The temple seems to have consisted originally of the garbhagṛiha only. But some time later, that is, perhaps during the Chālukya period, it seems to have been restored and the front maṇṭapa and doorway seem to have been provided.

Bandalike.

Bandalike was last visited during the year 1932 and an account of some of the temples at the place was published in the annual report of the Archæological Department for that year. In this report is given an account of the other temples at the place.

OLD BASTI.

History.

At the north end of the tank is situated the old basti. The inscription Sk. 219 of 912 A.D. which stands at the entrance to the basti mentions a certain basadi and says that it was endowed by Jākiyabbe. But this is not the basti referred to in the inscription since it seems to be definitely of a later period structurally. However, it must have been constructed, at any rate, long before 1200 A.D. since, as mentioned on one of the pillars in the mukhamaṇṭapa, it was renovated in about 1200 A.D.

Outer view.

The upper portion of the outer walls of the garbhagṛiha does not correspond to the basement which is square and indented in plan and consists of three cornices of which the lower two have the uncarved dentil and other mouldings. The plan and construction of the basement appear to be similar to those met with in the Pārśvanātha Basti at Haḷebīḍ, the Kēśava temple at Diṇḍagūr, etc. These and other architectural features of the temple, like the pillars, etc., definitely suggest that the basti is not of so early a date as 912 A.D. The original wall appears to have been ornamented with rows of pilasters. The basement cornices end at the south-west and north-west corners of the navaraṅga. The corner pilasters at the south-west and north-west of the outer walls have each a square base with hooded corners at the top. The shaft of each pilaster has been carved with the figure of an indented smaller pilaster issuing out of a horse-shoe design and ending in leafy hangings on either side. At the neck of the pilaster is a horizontal plain moulding with hooded corners. Above this moulding and between the hooded designs is carved a horse-shoe-shaped canopy with the figure of a padma medallion in its centre. The outer walls of the garbhagṛiha and navaraṅga, as they now stand, are plain and were in all probability constructed when the temple was repaired in 1200 A.D. The eaves, parapets and tower of the temple are all missing.

Mukhamantapa.

The mukhamaṇṭapa is cruciform in plan and its basement consists of four cornices of which the third and the fourth from the bottom have dentil mouldings. Above the basement is worked a stone railing all along the outer edge of the maṇṭapa. The railing is divided into several panels by double columns which have cubical and eight-sided mouldings. In the panels appear flowers, dancing and obscene figures and figures of musicians resembling those on the old railing in the mukhamaṇṭapa of the Pārśvanātha Basti at Haḷebīḍ. Above these sculptured panels the railing has a scroll frieze at the top.

The eastern flight of steps of the mukhamaṇṭapa is supported on either side by well-carved figures of dvārapālas just in front of the projecting bases meant for

elephants or lions. Originally a stone bench ran all round the mukhamantapa on the inner side. The pillars standing on the bench have octagonal bases and sixteen-fluted shafts. The central four pillars of the mukhamantapa stand on stylobates carved with dentil mouldings. The bases are square and the shafts have the following mouldings in order from below: (1) short and sixteen-fluted, (2) eight-sided, (3) sixteen-fluted, (4) eight-sided band carved with floral design, (5) sixteen-fluted, (6) eight-sided, (7) cubical and plain, and (8) drum and wheel. The bases of these pillars as also those of the pillars standing in the outer row of the central ankana suggest that at the time of the renovation of the temple the roof of the mukhamantapa was raised. The central ceiling of the mukhamantapa is divided into thirty panels with no figures in any of them. The south-west and north-west pillars of the mukhamantapa form a group by themselves. Their shafts are square and indented, each indented face being divided by three cornice bands into nine panels. In these panels are carved floral designs as follows: The middle panel at the bottom of each face has a lotus with stalk. The side panels at the top have leafy representations. Above these panels the four faces of the shaft have graceful horse-shoe-shaped canopies on either side of which the corners of the shaft have hooded mouldings. Above the canopies the drum mouldings appear surmounted by a square and indented abacus. The brackets above the abacus are ribbed in the Chōḷa pattern.

Navaranga.

The east outer wall of the navaraṅga has a middle cornice band ornamented with single flowers between single columns. The navaraṅga doorway is a well-carved soap-stone piece ornamented with jambs each of which has a base with a group of Rati and Manmatha and a seated Yaksha carved on it. Above the base there are five vertical bands as follows: (1) floral, (2) rope design secured at intervals by square padma medallions, (3) a pilaster shaped like a plantain tree with its shaft gracefully intertwined by a creeper and with figures of Yakshas carved on it, (4) a square pilaster whose front face is carved with low relievo figures of horse-shoe-shaped canopies and creeper and floral designs, and (5) a vertical scroll band having in its convolutions seated figures of Yakshas. This scroll ornamentation is carried over the lintel of the doorway. Above the doorway the eaves have a row of geese below them and horse-shoe-shaped arches on their front face. Each of the jambs of the doorway has the carving of a chakrabandha with an inscription inscribed in it.

The navaraṅga is a hall of nine ankaṇas whose central pillars are fully developed specimens of the lathe-turned bell shape with leaf moulding as at the Kēdārēśvara temple in Haḷebīḍ. These pillars and the doorway above described indicate that the Hoysaḷas closely followed the architectural traditions of the Chālukyas. The beams are ornamented with dentil mouldings and their undersurfaces have the carvings of padmas in good relief. The central ceiling of the navaraṅga is flat and divided into nine panels which have no figures in them.



1. BULL, TRIPPURANTESVARA TEMPLE, BELGAMI (p. 78)



2. LINGA, KALLESVARA TEMPLE, [illegible] (p. 101)



3. MUKHAMANTAPA, TRIPPURANTESVARA TEMPLE, BELGAMI (p. 78)



4. [illegible] DOORWAY, [illegible] (p. [illegible])

In the south-west corner of the navaraṅga is a very good image of a Yaksha seated under a tree whose large leaves remind us of those met with at Ellōra (Pl. XIII, 3). On the branches of the tree are perching monkeys. The corresponding Yaksha on the opposite side is missing. The Yaksha is two-handed holding lotus in his right hand. His left hand is broken. His ornaments consisting of the kirīṭa, padma ear-rings, necklaces, etc., are all boldly carved in high relief and the Yaksha wears also a yajñōpavīta. The curls of his hair add charm to the facial expression and there is a pleasing smile depicted on his lips. The chin and the brows are clearly marked.

Vestibule.

On either side of the vestibule doorway there are perforated screens whose bands are carved with padma medallions (Pl. XIV, 4). On the jambs appear indented pillars. In the two side ankaṇas on either side of the doorway there are turreted niches which originally enshrined images. The towers of these niches have the usual dentil and other mouldings which are mostly uncarved. On the upper lintel of the vestibule doorway appears under a graceful makara-tōraṇa and serpentine arch the image of a seated Jina under a kīrtimukha. The image is very probably Śāntinātha mentioned in the inscription of 1200 A.D. mentioned above. Above the head of the image is a *mukkoḍe* and on either side are the usual chāmara-bearers and standing Jinas. The ceiling of the vestibule is now damaged. It originally consisted of nine panels with the carving of a padma in the centre.

Garbhagriha.

The garbhagṛiha doorway is also well-carved like that of the vestibule. Above the lintel is a row of turrets of varied designs. Two of the turrets are curvilinear as at Puri and Jagannāth. The occurrence of such turrets is interesting. The inside walls of the garbhagṛiha have a middle cornice band. The ceiling of the garbhagṛiha has a well-carved padma in its centre. The beams, like those of the navaraṅga and the vestibule, have been carved with dentil mouldings. The garbhagṛiha is now empty.

VĪRABHADRA TEMPLE.

Main image.

About 50 yards to the north-east of the basti stands the temple of Vīrabhadra which appears to have been built in the 14th century. The image of Vīrabhadra is well executed with a serpentine and creeper tōraṇa. The god is in the pose of marching to the left holding in his four hands sword, arrow, bow and shield. He wears moustaches and ruṇḍa-māla.

Mahishasuramardini.

The outer walls of the temple as also those of the front maṇṭapa have been constructed in recent days. To the west of the temple is a mound on which is standing an image of Mahishāsuramardinī whose eight hands are disposed as follows:

spearing demon, holding sword, holding chakra, holding arrow, holding śankha, holding bow, holding buckler and placed on demon's head. On the tōraṇa of the image appears a creeper design. The image is perhaps one of the Śivapañchāyatana group.

Vishnu.

To the north-west of the temple is lying a mutilated image of a four-handed god, perhaps of Vishṇu, which also appears to have belonged to the Śivapañchāyatana group. In front of the temple is lying a lathe-turned bell-shaped pillar of the Chālukya times.

Chaturmukha Brahma.

About 20 feet away to the north of the temple can be traced the mud fort wall of the old town of Bandalike. A few feet further north is set up a pillar, about 2′ high, on a plain pedestal. On each of its four corners at the top is carved the head of a god wearing a ribbed tiara. The god represented is perhaps Chaturmukha Brahma.

SŌMĒŚVARA TEMPLE.

History and description.

In the north-east corner of the old Chālukyan town site is situated the Sōmēśvara temple. It is called the Ānekal Sōmayya temple and was constructed in 1274 A.D. by a certain Boppa Seṭṭi (E. C. VII, Sk. 236). The structure is homogeneous and consists of three cells arranged on the three sides of a raṅgamaṇṭapa whose doorway is facing east. The main cell only has a closed vestibule in front. The other two cells exist on the north and south sides of the navaraṅga hall. The outer walls of the temple are raised on a basement consisting of three cornices of which the third from the bottom has been ornamented with dentil mouldings. The main cell, its vestibule and the navaraṅga are all square in plan with indentations here and there. The outer walls are plain except for a middle cornice band all round. This band bears a frieze of rhomboidal padmas. In the north-east and south-east of the temple these padmas bear in their centre dancing and indecent figures. The eaves are short and plain. In front of the temple the architrave bears a row of single flowers between single Dravidian columns. There appear to have been existing originally two elephants in front of the temple. These are now mutilated; but they show good workmanship.

Sculptured screens.

There was perhaps a narrow porch in front of the navaraṅga formerly as at the Sōmēśvara temple at Belgāmi. In the two outside ankaṇaṣ of this porch are two beautifully sculptured perforated screens. Their square perforations are divided by circular small panels bearing relief figures of gods, Yakshas, swans, lions, etc. Between the rows of perforations are broader bands or friezes depicting the episodes of the Rāmāyaṇa on the south and of the Mahābhārata on the north :—

SOUTH SCREEN—(road from bottom).

7th Frieze (from top):

1. Rāma and Lakshmaṇa standing.
2. Rāvaṇa in durbār.
3. Sītā in Aśōkavana.

Perforations interspersed by medallions depicting gods.

6th Frieze:

1. Rāma and Rāvaṇa fighting.
2. Rāma, Sītā and Lakshmaṇa with monkeys.

Perforations interspersed by medallions bearing lions.

5th Frieze:

1. Hanumān and the Rākshasas fighting. Behind Hanumān are several other monkeys. To extreme left are Rāma and Lakshmaṇa.

Perforations interspersed by medallions bearing geese.

4th frieze:

1. Hanumān and other monkeys reporting to Rāma.
2. The monkeys bridge the ocean.

Perforations interspersed by medallions bearing lions.

3rd frieze:

1. Rāma and Lakshmaṇa in quest of the māyāmṛiga.
2. Rāma shooting the māyāmṛiga.
3. Deer and bear in the jungle.
4. Rāvaṇa as yati before Sītā.
5. Rāvaṇa abducting Sītā.

Perforations interspersed by medallions bearing geese.

2nd frieze:

Battle between Rāma and the Rākshsas led by Khara and Dūśhaṇa.

Perforations interspersed by medallions bearing figures of elephants.

1st frieze:

1. Rāma's coronation.
2. Daśaratha with his three queens.
3. Queen Kaikēyī planning to send Rāma into exile.

NORTH SCREEN—(from bottom to top):

1st frieze:

1. Kauravas and Pāṇḍavas at dice.
2. Bhīma shaking the Kauravas off their tree perch.

Perforations interspersed by medallions bearing elephants.

2nd frieze:

1. Karṇa and Arjuna fighting.
2. Gōgrahaṇa.

Perforations interspersed by medallions bearing geese.

3rd frieze:

1. Arjuna and Bhīshma fighting.
2. Bhīma killing Duśśāsana. Draupadī stands to left with her loose tresses.
3. Arjuna and Drōṇa fighting.

Perforations interspersed by medallions bearing lions.

4th frieze:

Arjuna and Karṇa fighting.

Perforations interspersed by medallions bearing geese.

5th frieze:

Bhīma fighting Bhagadatta.

Perforations interspersed by medallions bearing figures of gods.

6th frieze:

Bhīma and Duryōdhana fighting.

Perforations interspersed by medallions bearing figures of gods.

7th frieze:

Śiva seated in state. Below him are Gaṇēśa, Nandi and Kumāra. To the right are a female attendant, Brahma and Sarasvatī. To the left are Vishṇu and Mahishāsuramardinī.

Navaranga.

The navaraṅga doorway is well carved with ornamental vertical bands on the jambs and figures of dvārapālas, Rati and Manmatha on either side. The vertical bands are as follows: floral, creeper, indented pilaster, scroll and floral with square and round medallions. On the lintel is the figure of Gaja-Lakshmī. The eaves above the doorway are indented and ornamented with garland and leaf designs and dentil mouldings.

The navaraṅga is a hall of nine aṅkaṇas with six turreted niches in the side walls. In the central square of the hall there are four lathe-turned bell-shaped pillars whose mouldings bear the rope, padma, leaf and garland ornamentations. On some of the leafy designs are carved minute figures of bull, elephant, lion and peacock. The wheel moulding has an ornamental band secured at intervals by padma medallions. The central ceiling of the navaraṅga is divided into nine panels in each of which is an ornamental padma.

The doorway of the south cell is guarded by Śaiva dvārapālas. The north cell doorway has kalaśas on either side and the figure of Gaja-Lakshmī on the lintel. Both the cells are empty.

Main vestibule and cell. The doorway of the vestibule is a very good piece guarded by lady attendants on the jambs and having prforated screens on either side. The Gaja-Lakshmi lintel has peeled off. On the upper lintel is carved a highly floriated serpentine arch issuing out of the mouths of makaras. Under the arch in the middle is the figure of Tāṇḍavēśvara dancing with figures of attendants and drummers. To the right of the group stand Brahma and Gaṇēśa, while to the left are Vishṇu and Vaishṇavī.

The ceiling of the vestibule is raised on two sets of corner stones with a boldly carved padma in the centre. The doorway of the main cell has the figure of Gaja-Lakshmī on the lintel. The jambs of the doorway are plain. The inner walls of the cell have a cornice in the middle. The main liṅga of the temple, called the Sōmēśvara liṅga, is about 2½′ high including its pedestal. It is flat-headed.

TRIMŪRTI TEMPLE.

General description. The Trimūrti temple is a triple celled structure of the Chālukyan period (Pl. XIII, 2). It stands at a distance of about 100 yards to the north-west of the Sōmēśvara temple. It consists of three cells all of which had originally stone towers above them. The western tower has now collapsed ; but the other two are existing.

Outer view. In plan the structure resembles the Chaṭṭēśvara temple at Chaṭchaṭhaḷḷi (*see* M.A.R. 1934 pl. XX, 2). The cells are square in plan and the walls have been built with several indentations. The basement consists of three cornices of which the middle one has the uncarved dentil and other mouldings. The outer walls are relieved by square-shaped and cruciform pilasters, and turret-bearing niches and pilasters. Some of the turrets have serpentine kīrtimukha arches above them.

Each of the towers rises in three tiers of turrets and each turret has several cornices of which the mouldings are mostly uncarved. The corners of the tiers have square-shaped turrets, while their sides have the boat-shaped ones. The latter bear kīrtimukha arches under which images like Lakshmī-Narasimha, Bhairava, etc., stand or are seated. There are projections in front of all the three towers. The projection over the western vestibule had originally a Tāṇḍavēśvara group under a simhalalāṭa.

Navaranga. There is no mukhamaṇṭapa now in front of the navaraṅga. A mutilated bull sits in the open. The navaraṅga doorway is absent. The navaraṅga hall has in its central ankaṇa well developed specimens of the Chālukyan lathe-turned bell-shaped pillars. On the bell appears leafy and other designs in low relief. The ceilings of the navaraṅga are flat and have padma carvings of varied design. The central

ceiling which is also flat is divided into nine panels, each panel having a padma. The architraves have dentil and rhomboidal floral ornamentations. The inner walls of the hall have six turreted niches of which one enshrines a Saptamātṛika panel and another a broken Gaṇapati. The doorways of the cells are well worked with indented bell-shaped pilasters on the jambs and perforated screens on the sides. On the lintels appears the Gaja-Lakshmī group. On the upper lintel of the southern doorway and under a serpentine tōraṇa stands Śiva attended by Gaṇapāti and Brahma (?) and Vishṇu and Mahishāsuramardinī. On the upper lintel of the western doorway stands a similar group of Śiva attended by similar attendant figures. The upper lintel of the northern cell has Kēśava attended by Gaṇapati, two lady attendants and kneeling Garuḍa on the right and another kneeling figure, two chāmara bearers and Mahishāsuramardinī on the left. The makaras from whose fangs issue the serpentine tōraṇas are all ridden ones.

Cells.

The western and southern cells enshrine flat-headed lingas; but the northern cell has a good figure of standing Vishṇu of whose four hands three are broken and the existing one holds chakra. The image is about 5½′ high including the tōraṇa. The ten avatārs are carved on the tōraṇa. On either side of the god stand lady attendants. The image stands in samabhaṅga and is well decked with the usual ornaments.

Chikkamagadi.

Chikkamāgaḍi is a village situated at a distance of about four miles to the north of Bandalike. Among the ancient monuments at the place two at least deserve mention. One is a Jain Basti now called the Basavaṇṇa temple and the other is the Kallēśvara temple.

JAIN BASTI.

General description.

The basti is now converted into the Basavaṇṇa temple. It consists of a garbhagṛiha, a closed vestibule, and a navaraṅga with no porch. On either side of the flight of steps leading up to the navaraṅga doorway there are projections on which, perhaps, were formerly existing elephants. The garbhagṛiha and navaraṅga are square in plan and are indented. The basement consists of three cornices of which the third from the bottom has dentil mouldings. The outer walls are plain and have, like the outer

Outer view.

walls of the Sōmēśvara temple at Bandalike, a middle cornice ornamented with rhomboidal flowers. Above the walls there are three cornice mouldings of which the two that are below have uncarved dentil and other mouldings. The eaves are sharp and relieved at intervals by kīrtimukhas. The tower is a stepped pyramid consisting of seven tiers of cornice mouldings decorated with dentil designs. In front of the

tower there is a projection over the vestibule the front face of which has been carved with a pleasing simhalalāṭa under which is the figure of a standing Jina.

Navaranga.

The navaraṅga doorway is plain except for the cruciform pilasters appearing on either side. The four central pillars of the hall have each two large cubical mouldings between which appear circular and sixteen-sided mouldings. On the faces of the base of each pillar are carved relievo figures of kalaśas. The ceilings of the navaraṅga bear good figures of padmas resembling jewellery work. The central ceiling has been divided into nine panels in each of which is carved a padma. The beams are ornamented with padmas and dentil designs. In the western wall of the hall there are two niches which are both empty.

Garbhagriha.

The vestibule doorway is plain having screens on either side without perforations. The garbhagṛiha doorway is also plain. Inside the garbhagriha is installed in recent times a bull on a pīṭha.

KALLÊŚVARA TEMPLE.

The Kallēśvara temple is a dilapidated structure. Its outer wall slabs have all disappeared. The original doorway of the temple appears to have been on the east side. The temple seems to have been a triple-celled structure and similar, in type, to the three-celled Chālukyan structures found in the Davangere Taluk (*see* M.A.R. 1939).

Navaranga.

The four central pillars of the navaraṅga have the usual cubical, eight-sided and sixteen-fluted mouldings. The roof of the structure is low and the ceiling of the central ankaṇa of the navaraṅga hall is raised on two sets of corner stones with padma in the centre.

Kesava.

The western and southern cells have liṅgas inside them, while the north cell enshrines an image of Kēśava which is about 5½′ high including its pedestal. This image is well-carved with the ten avatārs of Vishṇu appearing on the prabhāvali. The ceiling of this cell has the design of a padma in its centre.

Siva.

All the vestibules are open and have a common navaraṅga. To the left of the main cell is a three-headed and eight-handed image of Śiva holding the following attributes: abhaya, trident, skull-headed mace, an arrow, drum, broken, broken, and broken. The god is seated in padmāsana. All the three heads wear jaṭāmakutas. The tōraṇa is carved of the same stone.

The outer walls of the main cell are built of bricks measuring 12″ X 6″ X 2″. The bricks are possibly of the Vijayanagar period.

Malavalli.

Malavaḷḷi is an insignificant village situated at a distance of about 5 miles to the east of Narasāpura near Bandalike. The only interesting monument at the place is an eight-sided pillar bearing the famous Malavaḷḷi inscriptions (E.C. VII, Sk. 263, 264).

Pillar inscription.

The pillar is of soap-stone and on it are engraved two important inscriptions: one of the time of Vinhukaḍḍa-Chuṭukuḍānanda-Śātakarṇi and the other of the time of Kadamba Rāja (? Mayūra Śarma). The inscriptions mention the god Maṭṭapaṭṭidēva whose temple is no longer in existence. The tempie of this god was probably standing a little distance to the west of the pillar.

Kallesvara temple.

To the north of the pillar is standing a temple dedicated to Kallēśvara with an old black stone liṅga in its garbhagṛiha. The pāṇipīṭha of the liṅga is turned to the north though the cell has its doorway facing south.

Stray images.

To the right of the temple there is a potstone image of Bhairava which seems to belong to the Chālukya period.

At a distance of about 20 feet to the south of the pillar there is a liṅga whose shaft has its four faces carved with figures of heads like the Chaturmukha-Brahmēśvara at Bandalike.

The fort.

A mud and rubble bastion, about 25′ high, belonging to a fort wall of the Pāḷḷēgār period is situated at a distance of about 30 yards to the south of the pillar. The bastion is provided with musket holes.

To the north-east of the bastion is a modern temple of Hanumān containing in its main cell a small relievo figure of Âñjanēya in the striking attitude. The image seems to be of the Pāḷḷegār period and the existence of the bastion nearby suggests that it is Kōṭe-Âñjanēya. The gateway of the fort probably existed beside this temple.

Ancient site.

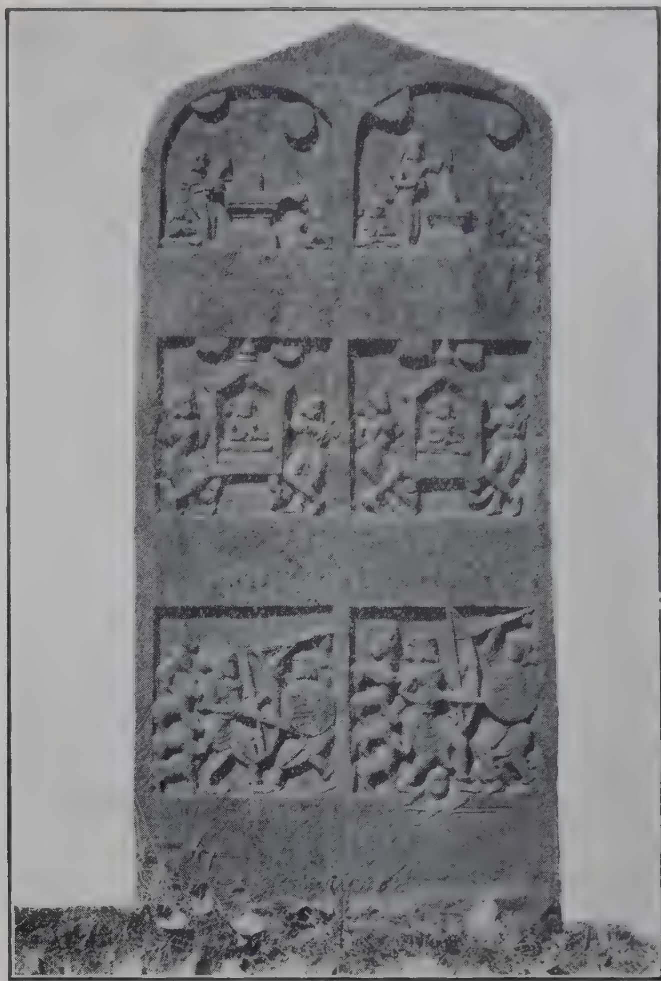
At a distance of about two furlongs to the east of the village and to the north of the tank called the Tāmrakaṭṭe there is a field called Haḷḷakalu which is full of varied pottery consisting of red ware, blackware, etc. But polished specimens are not found. It is reported, however, that large-size bricks are found here and there in the fields.

Kubatur.

The village of Kubaṭūr was last visited during 1931 and an account of the Kaiṭabhēśvara temple at the place was published in the Annual Report of the department for that year. During the year under report a survey of the other temples standing on the ancient site of the village was made and it is found that the ancient town was indeed a very extensive one and contained several temples some of which appear



1. VIRAGAL, KUBATUR (p. 97).



2. AN INSCRIPTION, RAMESVARA TEMPLE KUBATUR (p. 98).



3. BHAIRAVI, BANASANKARI TEMPLE, BHARANGI (p. 102).



4. CHAMUNDA, BANASANKARI TEMPLE, BHARANGI (p. 102).

to be very important owing to the fact that they seem to have existed from even the Rāshṭrakūṭa times.

Kali shrine.

At a distance of about a hundred yards to the west of the Kaiṭabhēśvara temple is a modern structure built for the goddess Kālī. The site perhaps marks the spot of an older temple that existed. In front of the temple is lying the head of an image which appears to have been brought from elsewhere and kept here. It wears moustaches and a small kirīṭa. The villagers point it out as the head of Dushṭabuddhi.

Old mantapa.

About 50 yards to the west of the Kāli temple there is a manṭapa borne on four stone pillars of the Gaṅga or Rāshṭrakūṭa type. Each of the pillars rises on a square base and has a shaft consisting of a small eight-sided moulding at first and then a cylindrical moulding overlaid by two cylindrical bands of which the lower is larger than the upper. Above the cylindrical moulding there is a drum. A few feet to the north of the pillar stands a vīragal.

Durga shrine.

Proceeding westwards we pass through a hamlet to the west of which there is a large tank which seems to be very old as can be seen from the old pillars of the sluice. On the western bund of the tank is a dilapidated manṭapa inside which is an image of a four-handed Durgā holding sword, trident, drum and bowl. The image is rudely executed. The two pillars in front of the image are of the flattened bell-shape type with relievo carvings of horse-shoe-shaped arches, triangular designs and hooded corners and bearing ribbed brackets in the Chōḷa style. In front of the temple there are several vīragals and inscriptions of the Chālukya period.

Old inscriptions.

At some distance to the north of the tank is a modern structure enshrining a 17th century image of Gaṇēśa. In the north-east corner of the temple is set up a vīragal inscription, possibly of the Rāshṭrakūṭa period, with the representation of the figure of an elephant at the top (Pl. XV, 1). A similar inscription stone is set up on the platform of a peepul tree a little distance further north. Beside the latter inscription there are several vīragals among which there is one on which is carved a well-represented vimāna surmounting horse shoe-shaped arches.

Under a neem tree standing at some distance further north there is an inscription of the Chālukya period. By the side of the inscription there is an image representing Pārvatī-Paramēśvara. Behind Paramēśvara a bull is standing. The god is two-handed. In his right hand is held a lasso and in his left a severed head. The image is about a foot high.

A little distance to the north is a temple dedicated to the god called Mailâra. In front of the temple, that is, to its south-east there is set up another inscription of the Rāshṭrakūṭa times and on it are carved relievo figures of an elephant on the obverse and a kalaśa on the reverse.

Parsvanatha basti.

Immediately to the north of the village there is an old basti dedicated to Pârśvanātha. The basti was constructed in 1077 A.D. but in later times its outer walls were built of laterite blocks. The structure has now become dilapidated and in its present state consists of a garbhagṛiha with a front long manṭapa and an ardhamanṭapa. The basti seems to have had a large mukhamanṭapa in front. The four pillars in the long manṭapa are of the lathe-turned bell-shape type of the Chālukya period. The ceiling of the manṭapa has been raised on two sets of corner stones with a well-carved padma in the centre. The two pillars of the ankaṇa in front of the garbhagṛiha form a good pair and consist each of a cubical base and an eight-sided shaft whose corners have pairs of symmetrical leafy or hooded reliefs on either side of an indented drum design. Above the eight-sided moulding rises another cubical moulding surmounted by an indented vase moulding and an indented wheel-shaped moulding. In front of the garbhagṛiha are found the following images :—(1) a seated Nāginī (left), (2) a standing soap-stone Pārśvanātha under a seven-hooded serpent and mukkoḍe and (3) a standing Chandranātha under mukkoḍe. The main image of seated Pārśvanātha in the cell is of very good workmanship. The image sits in dhyānāsana under a mukkoḍe and a seven-hooded serpent. On the two sides of the image there are the images of the attendant chauri-bearers wearing kirīṭa and other ornaments. The tōraṇa behind the main image has a scroll ornamentation. The image sits on a lion pedestal which is cruciform in plan and indented bearing the relievo figures of lions seated on their haunches. The doorway of the garbhagṛiha has its jambs carved with the following vertical bands: rosettes, creeper, pilasters, rope design with square medallions, and floral. On the lintel of the doorway is depicted the figure of Pārśvanātha seated like the main image.

Ramesvara temple.

At a distance of about 50 yards to the north of the basti is situated the Rāmēśvara temple which from the outside looks more like a modern house. Really, however, it appears to be one of the oldest monuments in the village and almost intact inside. The outer walls have all been rebuilt, in recent times, in mud and the temple is provided with an ordinary tiled-roofing. In inscription No. Sorab 269 of 1065 A.D. the temple is mentioned as having been restored (Pl. XV, 2). Thus the original structure may be assigned to C. 900 A.D. and may be taken as a typical Rāshṭrakūṭa monument judging from the pillars and the central ceiling in the navaraṅga. The navaraṅga doorway is of hard trapstone like the other architectural members of the temple. On the jambs of the doorway appear the following vertical bands: rosettes, scroll and a rope designed pilaster issuing out of a kalaśa-like creeper and ornamented with transverse beaded ornamentation, scroll work and square medallions on the shaft. On the lintel of the doorway appears a Gaja-Lakshmī group. The goddess is seated below a horse-shoe-shaped arch which is hidden from view. On either side of the doorway was a railing ornamented with lion faces. The southern railing only is existing.

The temple consists of a garbhagṛiha with an inner pradakshiṇā and of a front rangamaṇṭapa. The four central pillars of the maṇṭapa are modelled like those of the Nandimaṇṭapa standing in front of the temple. Each of them rises on a cubical base and has a cylindrical shaft overlaid by cylindrical bands as in the maṇṭapa to the west of the Kālī shrine behind the Kaiṭabhēśvara temple. Above the cylindrical moulding rises the bell-shaped moulding. It appears that from such bell-shaped moulding the later Chālukyan form developed. Above the bell-shaped moulding appears the wheel-shaped moulding surmounted by the ribbed brackets. The central ceiling of the navaraṅga is exquisitely worked like the ceiling at the Kallēśvara temple in Araḷaguppe. It is divided into nine panels each of which is boldly carved with figure sculpture. The figure of Tāṇḍavēśvara is carved in the central panel and those of the Ashṭadikpālakas are carved in the outer panels. Among the figures of the Ashṭadikpālakas those of Agni and Kubēra are wrongly transposed. The central panel is marked off from the rest by bands ornamented with scroll work and padma medallions, the convolutions of the scroll being carved with figures of Yakshas some of whom are dancing, some playing on musical instruments and others flying with garlands. In the central panel Śiva dances on the demon Andhakāsura in a vigorous pose. He wears a long flowing ruṇḍamālā and jaṭāmakuṭa among other usual ornaments. To the left of Andhakāsura is seated Nandi above whom is the figure of Pārvatī. To the right of the prostrate Andhakāsura there are two drummers of whom one beats on a double drum and another on a single drum. Above the drummers is a cymbalist behind whom is the representation of a lotus. Above the cymbalist is a two-handed figure seated with folded arms. Further above is Gaṇapati and at the left corner is Kumāra with a two-handed seated figure of a goddess below. Śiva is eight-handed holding the following attributes: svargahasta, chiṭṭe-tāla, cobra and rosary, trident, drum, cobra, chiṭṭe-tāla, and stretching gracefully towards the right hip. The figure of Śiva is slim and boldly outlined with vigorous expressive face and limbs. The outer panels are carved with figures of the Dikpālakas in the following order proceeding from the east clockwise: Indra on elephant, Kubēra on horse (mistake of the artist—there ought to have been Agni), Yama on buffalo, Niruti on man, Varuṇa on makara, Vāyu on deer, Agni on ram (mistake for Kubēra), and Îśāna on bull. Each one of these figures is boldly carved with graceful figures of attendant musicians and Yakshas several of whom are in the pose of flying among the clouds. The musicians consist of drummers, cymbalists and gong-players. Even the vehicles of the Dikpālakas show life and movement.

The ceilings to the east and west of the central ceiling have good figures of padmas. In the navaraṅga are placed a large Saptamātṛika panel and a very good figure of Mahishāsuramardinī (Pl. XIII, 4). In the latter group the demon is shown as issuing from the body of a buffalo and as being speared by the eight-handed goddess to whose right is her vehicle, the lion. The image is very forceful, though carved of hard trap stone.

The doorway of the garbhagṛiha is also well carved like the navaraṅga doorway. Inside the garbhagṛiha the Rāmēśvara liṅga is set up on a pāṇibaṭlu and is about $2\frac{1}{2}'$ high. In front of the garbhagriha doorway is a chandra-śila which resembles the one at Gauja.

In front of the temple there is a Nandimaṇṭapa whose walls have, in recent days, been built of mud. The roof is tiled. But the pillars of the maṇṭapa are ornamented like those of the navaraṅga. They have cubical bases and cylindrical shafts containing the following mouldings in order from below: eight-sided, eight-sided and short, a cylindrical bell-band, and a wheel band. The shaft is surmounted by a wheel moulding above which the brackets are simple. The stone used for the carving of these pillars is hard trap stone. The bull in the maṇṭapa is very well carved with ornaments, jingles and bells. Its two horns are broken. The snout is projecting a little upwards. Viewed from one side it looks very natural.

To the south-east of the temple are placed several nāga stones of which one represents a figure standing under a five-hooded nāga.

Chintamani Narasimha temple.

At a distance of about 200 yards to the west of the village is situated the Chintāmaṇi Narsimha temple. It seems that such temples of Chintāmaṇi Narasimha are peculiar to the Shimoga District. There is a Chintāmaṇi Narasimha temple at Kūḍli and another at Kuppagaḍḍe. The area between the village of Kubatūr and the Chintāmaṇi Narasimha temple is full of mounds of old houses. It is probable that the old town site extended to this part also. Ruins of ancient mud fort walls can be traced in several places.

The image of Narasimha in the garbhagṛiha of the temple is a two-handed figure sitting with the right knee folded up and the left disposed in padmāsana. The image wears the face of a natural lion as the one at Kūḍli.

A few yards to the south-west of the Narasimha temple is standing a four-handed image of Vishṇu holding gadā, śankha, chakra and padma. It is called Satyanārāyaṇa by the people. It is a relievo figure belonging, perhaps, to the Vijayanagar period.

Bharangi.

The village of Bhārangi is an insignificant place situated at a distance of about 8 miles to the east of Ānavaṭṭi. But it contains several old temples and a basti of the Chālukya period.

Jaina Basti.

The basti consists of a garbhagṛiha, a closed vestibule, a navaraṅga and a porch. It appears to date from about the Chālukya period. The outer walls are plain and rise on a basement consisting of four plain aud flat cornices. The parapet on the east has the figure of a Jina standing under a mukkoḍe. The navaraṅga doorway is designed like the usual Chālukyan doorways. The four central pillars of the navaraṅga have

cubical, eight-sided and sixteen-fluted mouldings. The central ceiling is raised on two sets of corner stones. On either side of the vestibule doorway there are perforated screens. The present image in the garbhagṛiha is of marble and evidently of the modern days. It appears very much like the Buddha images without ushṇīsha. The old image of Pārśvanātha is missing. Some of the broken parts of this image are lying in the compound of the temple.

Kallesvara Temple.

Near the tank of the village is situated the Kallēśvara temple. Like the temples in the Dāvangere taluk this structure consists of three cells arranged on the three sides of a common navaraṅga. The liṅga is in the main cell, Sūrya in the east cell and Vishṇu in the west cell. The roof of the temple is low. The main cell has a closed vestibule in front. The pillars of the navaraṅga are short, bell-shaped and lathe-turned. Inside the navaraṅga there are the following images: (1) Vishṇu holding padma, chakra, śankha and gadā with the ten avatārs on the prabhāvali; (2) Sūrya; (3) a Saptamātṛika panel; (4) three bhakta figures seated in a row with folded hands; (5) Mahishāsuramardinī, and (6) Kumāra. The ceiling of the navaraṅga is raised on two sets of corner stones with a padma in the centre. The doorway of the vestibule has scroll ornamentation on the jambs and is guarded by male dvārapāla figures on either side attended by female chauri-bearers. There are also perforated screens on either side of the doorway. The lintel has a Gaja-Lakshmī group under a serpentine tōraṇa issuing from the fangs of makaras. To the right of Lakshmī stands Brahma and to her left Vishṇu holding abhaya with padma, chakra, śankha and gadā. In the vestibule is a couchant Nandi much damaged. The garbhagṛiha doorway is plain with Gaja-Lakshmī on the lintel. Inside the garbhagṛiha the main liṅga is human-faced with phālāksha brows, eyes and moustaches (Pl. XIV, 2).

Narayana Temple.

Near the waste-weir of the tank of the village stand three dilapidated structures of the Chālukya period. Of these one is dedicated to Nārāyaṇa and contains at present only one cell. The image is Janārdana in form with the ten avatārs carved on the tōraṇa. The workmanship of the image is rude and it is very probable that the image hails from about the 14th century. At the entrance to the temple are lying two mutilated Chālukya images. One of them which is headless is possibly Brahma judging from the kamaṇḍalu that appears in the left lower hand of the image. The other image is that of Sūrya.

Mallikarjuna temple.

The Mallikārjuna temple standing at a little distance from the Nārāyaṇa temple is also much ruined. In its navaraṅga the four central pillars are short with cubical, eight-sided and sixteen-fluted mouldings. The liṅga in the main cell is missing. The temple was built in 1178 A.D. according to the inscriptions.

The third temple in the group is the Banaśankarī temple. It is also of the Chālukyan period and is mostly dilapidated. In its navaranga or front maṇṭapa the two front pillars have the usual cubical, eight-sided and sixteen-fluted mouldings. The other two pillars, however, have cylindrical shafts rising on cubical bases. The ceiling is raised on two sets of corner stones with a padma in the centre. The garbhagṛiha is divided into compartments by two pillars whose shafts have hooded mouldings at the corners and are rectangular in section with three indentations at the corners and with hour-glass-shaped mouldings on the faces. In the middle of the shafts and at the top appear three cornice bands. The bases of the pillars are cubical.

Banasankari temple.

In the garbhagṛiha of the temple are enshrined the following images commencing from the left :—

Images.

1. A two-handed lady attendant—Hands broken. Appears to hold padma in the right hand. It may be Pārvatī.
2. Four-handed Śiva standing with Pārvatī under a serpentine tōraṇa (Pl. XVI, 1). He holds lasso, a trident, an arrow and a bow. On either side of Pārvatī there are lady attendants. To the right of Śiva there are a boar and two dogs with the figure of Arjuna doing penance. The loin cloth of Śiva is hanging. The god wears rudrāksha and his hair is disposed in curls. There is no kirīṭa on his head.
3. Two-handed Śiva, (Pl. XVI, 2) with lasso in the right hand and arrow and bow in the left. The figure wears kirīṭa.
4. Two-handed goddess seated holding phala (?) in the right hand and kalaśa in the left hand. The image possibly represents Annapūrṇā (Śākambharī). The contour of the limbs, the muscles, the folds on the belly and other features are all very well shown. In workmanship this image happens to be the best of the lot.
5. Four-handed Bhairavī (Pl. XV, 3) seated with a dog on the pedestal, and with goblins and naked female figures dancing in the right field. The dog licks the blood from a severed human head. The goddess wears ruṇḍamālā and has phālāksha and canine teeth. On her head is a jatāmakuṭa. Her grin is terrible, though the other facial features are beautiful. In her four hands are held sword, trident, drum and bowl.
6. Four-handed Chāmuṇḍā (Pl. XV, 4) holding rosary with abhaya, chakra, śankha and phala. On her left lap is the figure of Skanda represented as a baby. On the pedestal is depicted the figure of Garuḍa.



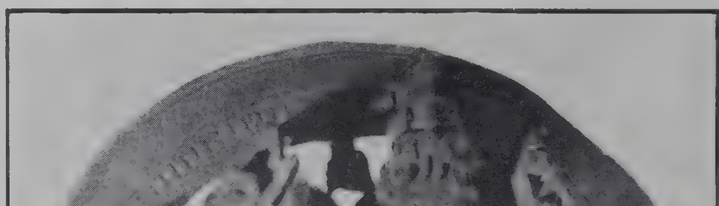
1. SIVA AND PARVATI, BANASANKARI TEMPLE, BHARANGI (p. 102).



2. SIVA, BANASANKARI TEMPLE, BHARANGI (p. 102).



3. DVARAPALA, VIRABHADRA TEMPLE, UDRI (p. 104).



4. MAHISHASURAMARDINI. CHANDRAGUTTI HILL (p. 107).

Kuppagadde.

A note on the temples at Kuppagaḍḍe is published in M.A.R. 1931. In the Vēṇugōpāla temple which is a modern tile roofed structure the image of Vēṇugōpāla in the main cell is an exquisitely carved piece with minute delicacy of details (Pl. XVII, 1).

Venugopala image.

Including the pedestal and the tōraṇa, the image is about 5′ high. On the pedestal is carved a frieze of cows which are all full of life and movement and in the attitude of listening to the heavenly music of Lord Kṛishṇa. The god stands under a latā-tōraṇa the carving of which is indeed of a very high order. Among the creepers of the tōraṇa are carved the figures of monkeys, birds, etc. On either side of the god are carved the figures of sages in dhyānāsana. On the tōraṇa are further carved the ten avatārs of Vishṇu. The god himself is about 3′ high and two-handed. He stands with his right leg crossed against the left and in the attitude of playing on the flute the right end of which is ornamented with gracefully hanging bunches. Among the innumerable ornaments worn by the god are large padma earrings, necklaces, garlands, anklets, etc. Each of these ornaments is minutely carved with good taste. The image is better carved than that at Beḷḷūr in the Nāgamangala taluk.

To the west of the Vēṇugōpāla temple stands an Îśvara temple. In the inscriptions the god is called Âlēśvara. The temple was built in 1033 A.D. The navaraṅga and the mukha-maṇṭapa have both disappeared. The main cell which is standing at present is square in plan and is built of laterite blocks. In front of the temple there is a narrow verandah with two niches on either side of the doorway. The right niche has a good figure of Gaṇēśa and the left one has a figure of Mahishāsuramardinī. The other images belonging to the Śivapañchāyatana group have disappeared. It is said that the image of Sūrya belonging to the temple was taken away to Shimoga about 20 years ago.

Alesvara temple.

The jambs of the garbhagṛiha doorway are plain. But the pilasters on either side are worked in a pleasing manner with the relievo figures of dvārapālas on their square bases. Their shafts are eight-sided and sixteen-fluted. The sides and flutes are ornamented with petal and rosette designs. At the neck of the pillar is a square panel carved with the figure of a kalaśa. Above the kalaśa appear the fluted vase and wheel mouldings.

On the lintel of the doorway a Gaja-Lakshmī group is carved. Inside the garbhagṛiha the liṅga is broken. It was about 3½′ high when it was intact.

To the north of the Ālēśvara temple stands the Chintāmaṇi Narasimha temple. The structure is modern and tile-roofed. The doorway of the main cell is Chālukyan in style and ornamented with pilasters bearing the kalaśa and leafy designs as at the Ālēśvara temple. The image of Narasimha is about a foot

Chintamani Narasimha temple.

in height excluding the pedestal. The face is rudely carved though it looks like a natural lion. The god is two-handed like the images at Kūḍli and Kubaṭūr. Behind the god is a sculpture representing Anantapadmanābha which seems to have been brought from elsewhere. This image, though mutilated, shows good workmanship. In a niche in the north wall of the front maṇṭapa of the temple is placed an image of Bhairava with the figure of a scorpion on its pedestal. The tōraṇa has a serpentine arch and a simhalalāṭa. The image is four-handed with sword, trident, drum and bowl. Along with the bowl is held also the severed head of a victim. To the right of the god are depicted goblins. To the left are a dog and more goblins. The dog is shown as licking the blood oozing out of the severed head. The image is a good specimen of the Chālukya or Hoysaḷa times.

Udri.

Udri is a village situated about 7 miles to the north-east of Sorab. A note on the principal temples of the place has appeared in the Annual Report of the department for the year 1930.

To the north and west of the village can be traced the old fort walls of the Pāḷḷegār period. By the side of the fort wall to the north of the village is a mono-celled structure containing a stone image of Banaśankarī which is a four-handed image wearing a jaṭāmakuṭa. The goddess holds in her hands sword, trident, ḍamaru and bowl. In the bowl is the head of a goat. On the pedestal of the image is the figure of a prostrate person to whose right is a goblin and to the left a dog licking blood. The goddess has canine teeth and phālāksha and wears rudrāksha garland. On the tōraṇa are carved the figures of goblins and scrolls. The image appears to belong to pre-Hoysaḷa times. An inscription in Kannaḍa characters of c. 1000 A.D. was discovered on the pedestal of the image.

Banasankari.

To the east of the village is situated the Vīrabhadra temple which is a structure of recent times enshrining an image of the Pāḷḷegār period. At the entrance to the temple are set up two life-size images of Śaiva dvārapālas (Pl. XVI, 3) which are both well executed with stout bodies and limbs and exaggerated curls of hair behind their heads. The images wear jaṭāmakuṭas, the usual ornaments, ruṇḍamālās and yajñōpavīta. In their workmanship the images might be assigned to about 1000 A.D. They appear to be dvārapāla figures of an old Śiva temple, presumably the one that is standing in a dilapidated state a few yards to the north-west of the Vīrabhadra temple.

Colossal dvarapalas.

The latter temple now consists of the main cell only, the other compartments having disappeared completely. Among the innumerable pillars and other architectural members lying about the area there are several which indicate a high standard of

Old Siva temple.



1. VENUGOPALA, VENUGOPALA TEMPLE, KUPPAGADDE (p. 103).



2. LAKSHMINARAYANA, LAKSHMINARAYANA TEMPLE, UDRI (p. 106).

Mysore Archæological Survey.]

art. Many of the pillars are of the lathe-turned and bell-shaped type ornamented with scroll and beaded hangings on the bell. There are also flattened and indented pilasters and pillars with rhomboidal floral ornamentation and leaf designs among the ruins. The doorway of the garbhagṛiha has, besides the rhomboidal vertical band of flowers, a pilaster on each side rising on a low square base and having an indented flattened square shaft ornamented in eight compartments with leafy designs against a background of six flutes appearing on the pilaster. The lintel of the doorway is carved with a Gaja-Lakshmī group. The pedestal of the liṅga inside the garbhagṛiha is absent. When intact the temple must have been an elegant structure. Its outer walls have all collapsed, including many of the slabs belonging to the tower. But there appear here and there portions of square pilasters, cornices with uncarved dentil and other mouldings and kīrtimukha designs. The tower seems to have risen in two tiers of boat-shaped and square-shaped turrets.

Jain basti.

To the west of the village is situated the ancient Jain basti. This structure consists of a garbhagṛiha, a closed vestibule and a navaraṅga. In plan the structure is śquare with indentations and flattened sides. The basement consists of two cornices of which the upper one is eaves-shaped. The outer walls are plain except for a middle cornice band carved with a frieze of rhomboidal and four-petalled flowers interspersed, here and there, by more ornate ones having many petals or by flowers bearing obscene or other figures in their middle. The eaves are a little straight-sided with upward dentil mouldings at the indentations. The parapet consists of two cornices of which the lower has dentil and cross-shaped mouldings. The tower is in the form of a stepped pyramid consisting of nine steps of cornices each of which has the dentil and uncarved cross-shaped mouldings. At the top the tower has a stone kalaśa. In front of the tower there is a projection over the vestibule whose front face has a well-carved simhalalāṭa with graceful creepers. Under the arch is the figure of a Jina seated under an umbrella and attended by chāmara-bearers.

The navaraṅga doorway and lintel are later additions. On either side of the doorway there are perforated screens. The jambs have a vertical band of rhomboidal and four-petalled flowers. The pilasters are cruciform and indented bearing leaf designs and bell mouldings. The four central pillars of the hall are bell-shaped and lathe-turned. The architraves have dentil mouldings superimposed by a row of rhomboidal and four-petalled flowers. The central ceiling of the navaraṅga is finely worked and consists of a large padma with five rows of sharp petals. A low but graceful pendant hangs in the middle. The other ceilings are flat.

On either side of the vestibule doorway there are turreted niches. In the south niche is an image of Shaṇmukha which has been brought from elsewhere. In front of Shaṇmukha are a liṅga and a Basava. Against the north wall of the navaraṅga is a beautiful Yakshī seated under a creeper. The vestibule doorway has

perforated screens on either side and well-worked jambs consisting of the usual ornamental vertical bands of flowers and creepers. On the lintel is the figure of a seated Jina attended by chāmara-bearers. Above the lintel is an eaves-shaped cornice. On the upper lintel stand five Jina figures under a serpentine tōraṇa. The garbhagṛiha doorway is also well worked like the vestibule doorway; but its lintel is uncarved. Inside the garbhagṛiha there is set up a Gaṇēśa image which does not belong to this temple.

Siva temple.

About a hundred yards to the east of the basti stands a towerless Śiva temple of the Chālukya period. In design and workmanship it looks like a Hoysaḷa square-shaped structure with indentations. There is no middle cornice on the outer walls as on the Chālukya structures. The front maṇṭapa has collapsed. Only the garbhagṛiha and the vestibule are existing now. The outer walls are raised on a basement consisting of six cornices of which the fourth and fifth from the bottom have the cross-shaped and dentil mouldings which have been left uncarved. The outer walls are relieved at the indentations by pilasters which are right-angled, thin and plain. On the south, west and north outer walls, there are turret-bearing niches, the turrets being designed like the fully developed Draviḍian gōpurams. The eaves and the tower are absent. The vestibule doorway is plain with perforated screens at the sides. The lower lintel has the figure of a Gaja-Lakshmī in the middle and a seated two-handed Yaksha at either end. The upper lintel has a row of figures standing under a serpentine arch issuing from the fangs of makaras. These figures are Brahma, Śiva, and Vishṇu. The doorway of the garbhagṛiha is well carved with the usual vertical bands on the jambs and with the figure of Gaja-Lakshmī on the lintel. The liṅga inside the cell is about 2½′ high including the pedestal. At the entrance to the temple are the images of a Mahishāsuramardinī and a two-handed goddess standing in tribhaṅga.

Lakshmi-Narayana temple.

At a distance of about a hundred yards to the south-east of the Īśvara temple stands the Lakshmīnārāyaṇa temple enshrining a good image of Lakshmīnārāyaṇa (Pl. XVII, 2). The front maṇṭapa has disappeared and the structure now consists of the garbhagṛiha and vestibule only. The basement of the temple consists of four cornices and the outer walls have a middle cornice band bearing the rhomboidal and four-petalled flowers. The pilasters on either side of the garbhagṛiha are bell-shaped and indented and decorated with leaf and petal designs. The image of Lakshmīnārāyaṇa in the main cell is about 3½′ high and is seated on a padma pedestal. The group shows exquisite workmanship and minute details of carving. On the tōraṇa appear the ten avatārs of Vishṇu in the convolutions of a scroll band. Below the scroll is a serpentine arch and in the middle of the tōraṇa is a simhalalāṭa. The god sits with his face turned towards his consort who sits on his lap and is



1. INSCRIPTION STONE, MAVALI (p. 107).



2. A PILLAR, MAVALI (p. 107).



3. INSCRIPTION STONE, MAVALI (p. 107).



4. RENUKA TEMPLE, CHANDRAGUTTI HILL (p. 107).

turned towards him. The god is four-handed holding śankha, padma, gadā and chakra. The goddess has scanty ornamentation but well-carved limbs, high breasts and thin waist. Her hair is tied up into a graceful broad knot behind her head. To the right of the god is the figure of a kneeling Garuḍa.

Mavali.

Inscriptions.

In the village of Māvali which is situated at a distance of about six miles to the east of Sorab there are several inscriptions of the Rāshṭrakūṭa period. Of these, those illustrated in Pl. XVIII, 1 and 3 are important. The one illustrated in Pl. XVIII, 1 is particularly interesting, because it is of C. 797 A.D. and contains boat-shaped and square-shaped turrets which look very much like those met with at Māmallapuram. A pillar in front of this inscription (Pl. XVIII, 2) resembles the navaranga pillars at the Rāmēśvara Temple in Kubaṭur.

Chandragutti.

Full notes on the monuments at Chandragutti are published in the Annual Report of this department for 1931, pp. 55 ff. Some of the monuments, sculptures and views are illustrated in this Report—please *see* Pl. XVI, 4, Pl. XVIII, 4, and Pl. XIX.

PART IV—NUMISMATICS.

COINS OF THE EASTERN CHĀLUKYAS (615–1070 A.D.).

(Pl. XX, 2).

Kubjavishṇuvardhana (615–633 A.D.).

TYPE—**Lion and Sceptre.**

1. *Ae.* ·65. Brass ?*

Obverse :—In triple border of two lines with intervening dotted line, large maned lion to right with open mouth, and left forepaw and tail uplifted; in front of it, floral creepers. Above, legend in early Chālukya characters :

Vi sha ma si dha

Reverse :—A hooked rod, perhaps, a sceptre.

Hultzch describes similar coins found by Thurston near Yelamanchili in the Vizagapatam District. But his statement that they are punch-marked, may not be correct. These coins appear to be a development of the Lion and Conch type described elsewhere under the Pallavas.

The *i* of the first letter shows a form which contrasts with the *i* of the fourth letter. A period of change is indicated also by the form of *ma*. The second letter is *cha* instead of *sha* and indicates Tamil influence. The last letter is clearly *dha* and not *dhi* which is the way in which it is found in the inscriptions.

Bhuvanaikamalla (?)

2. Similar to 1, but the legend is *Ba va ne*

It is doubtful if Kubjavishṇuvardhana had also the title *Bhuvanēkamalla*. The correct Sanskrit form of the word ought to be *Bhuvanaikamalla*. But very often the incorrect spelling with *e* instead of *ai* is found. The first letter on the coin is actually *Ba* and not *Bu*.

Śaktivarman (1000–1012 A.D.).

TYPE—**Boar and Punch marks**—(Varaha).

3. *Ai.* 1·4 ; wt. 66·5 ; large and thin.

Obverse :—Seven punch marks : in the centre is a boar to right with a lamp-stand on each side ; on top a goad and an umbrella supported by

* Ind. Ant. 1896, p. 322, and S.I.M.C. p. 312 and No. 1 on pl. XXX.

PLATE XIX



1. CHANDRAGUTTI HILL (p. 107).



2. FORT WALL, CHANDRAGUTTI HILL (p. 107).



3. MIHRAB, CHANDRAGUTTI HILL (p. 107).



4. FORT WALL, CHANDRAGUTTI HILL (p. 107).

Mysore Archæological Survey.]

two *chāmaras* or flywhisks and below neck the Telugu-Kannaḍa letter *Ra*. Around near edge, seven punch marks with one Telugu-Kannaḍa letter in each punch:

Śrī Chā lu kya cha(n) dra Sa 1

The overhead line of *Sa* is peculiarly placed.

4. *Ai.* 1·2; wt. 66·2 From Cheduba.

Similar to above with *Ra* (or 4) below boar and below *Sa* also *Sa, 4*.

Śaktivarman, the East Chālukya king, had the title Chālukya-chandra.* The old method of punch-marking and stamping in repousse is noteworthy. Why the latter was done has to be explained.

Some of the great East Chālukya coins come from the Burman coast indicating that they had an overseas province there perhaps north of the province owned by the Chōḷas in Arakan. They have been found also in the Kistna District near Muslipatam. There can be little doubt that they were issued in India.†

Rāja Rāja (1022–1063 A.D.).

TYPE A.—**Boar and Punch marks.**

5. *Ai.* 1·4; wt. 66·5; large and thin.

Obverse:—Seven punch marks; in the centre is a boar to right; with a lamp-stand on each side; a goad and an umbrella supported by two flywhisks or *chāmaras* on top and below neck the Telugu-Kannaḍa letter *Ra*. Around, near edge, six punch marks with one Telugu-Kannaḍa letter in each punch.

Śrī Rā ja rā ja Sa(m vat) 3 (figure 3, perhaps regnal year).

Round each punch is a bordering circle of dots far apart from each other.

Reverse:—The obverse marks indented on the thin plate.

The provenance of this coin is uncertain. The date would perhaps be 1025 A.D.

Hultzch and Fleet describe other specimens with regnal years: 3, 4, 34, 35 and 37.

6. *Ai.* 1·3; wt. 66·8.

Obverse:—Similar to 4, but with the letter *vi* below boar and figure *Sa 35*.

Reverse:—Similar to 5.

Rapson (Indian Coins) reads the figure as *35*.‡ This specimen was found at Cheduba Island near the Burma coast.

7. *Ai.* 1·35; wt. 66·6. From Cheduba.

Similar to 4 and 5, but letter *vi* and figure *Sa 4*.

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* R.I.C. p. 37.

† Hultzch I.A. 1896, 321.

‡ *See* also *ibid*.

Rājēndra or Kulōttunga Chōḷa (as East Chālukya).

TYPE—**Tiger and Punch marks.**

8. *Ai.* wt. 61½ grains. From I. A. 1896, p. 321.

Obverse:—Similar to 3, but instead of boar, tiger standing to right with sun and moon above; below head Telugu numeral *6*. Near margin legend reading:—

Śrī Chō ḷa nā rā ya ṇa

Madras collection.

9. *Ai.* wt. 61½ grains.

Similar to 7, but tiger to left.

Assigned to Kulōttunga Chōḷa (by Hultzch) as he had the title 'Rāja Nārāyaṇa.' Kulōttunga appears to have retained punch-marking at Veṅgi though die-striking was common in the Chōḷa country. The reduction of the weight from the East Chālukya standard is also noteworthy. The weight is a little less than that of the coins of Rāja Rāja Chōḷā.

East Chālukya—Uncertain.

10. *Ai.* 3; wt. 6·7.

Similar to 7. Figure on reverse.

11. Similar to 10; wt. 7·7.

12. *Ai.* ·25; wt. 6·2.

Obverse:—Similar to 10, but ruder; and goad more like a spear.

Reverse:—Similar to 10.

Types A and B are varahas and type C is fanam of 1/10 the value. Die-striking was well known as seen from the smaller coins. Perhaps the smaller dies were used as punches on the varahas. But punching is very well done as the punches are correctly placed. How the incuse on the reverse was caused has to be explained.

13. *Ai.* Round. wt. 1·1 grs.

Obverse:—Lion and pillar with Sun and Moon.

Reverse:—Figure of lion to right; only the front portion is clear. Front paw raised up. The denomination of this specimen may probably be about quarter fanam. It is highly interesting to note the existence of such minute gold coins during the Chālukya period.

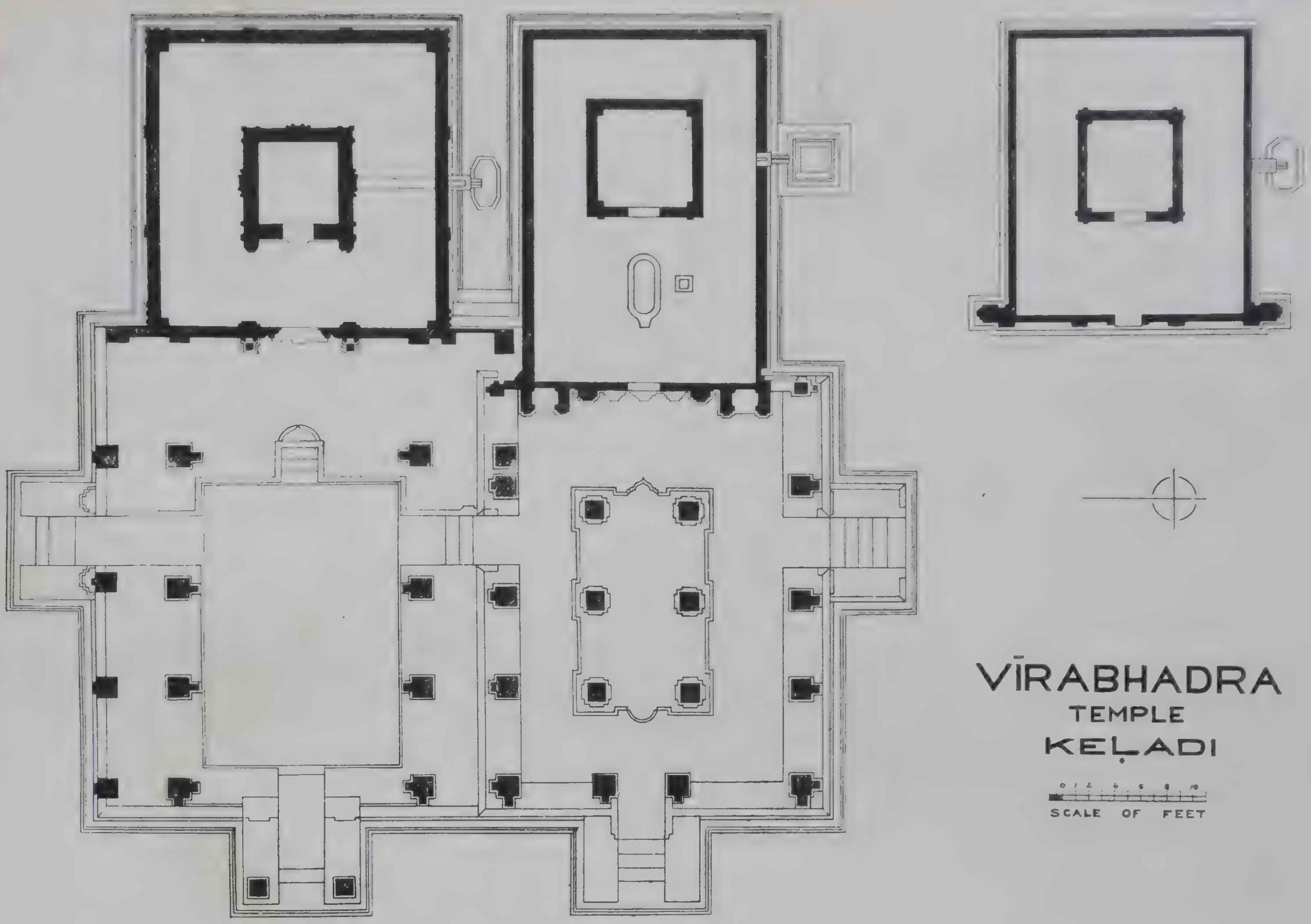
OLD COINS IN THE MYSORE PALACE TREASURY.

COINS OF THE EAST INDIA COMPANY.

1. *Double Fanam* (5 specimens).

Obverse:—'Double Fanam' in English in outer circle and Persian legend in inner circle.

Reverse:—In outer band Tamil legend 'Iraṇḍu Paṇam' and in inner circle, with a star above, legend in Telugu 'Reṇḍu rūkalu.'



1



2. COINS OF THE EASTERN CHALUKYAS (p. 108).

2. *Silver Half Varaha* (Svāmi Pagōḍa).

The edge has rope milling.

Obverse:—In central circle a five-pointed star above and thirty stars around; in the field a nine-storeyed gōpura or tower with three kalaśas. Around outer circle English legend 'Half pagoda' and Persian legend in continuation.

Reverse:—In outer circle Tamil legend: XI 'Arappu varaham'; in Telugu: V 'Arpu Varahāni.' In inner field surrounded by five circles of dots stands a rudely shown deity with dotted representation of a chakra and a śankha.

3. *Quarter Svāmi Pagoḍa* (15 specimens).

Obverse:—Similar to above; but smaller.

4. *One-eighth Rupee* (3 specimens).

Obverse:—1182 followed by Persian legend.

Reverse:—Rose mint mark with Persian legend.

5. *Copper Quarter Anna.*

Has the representation of a balance. It is usually called *Takaḍi kāsu.* Bears the date 1833 on the obverse.

6. Similar to above but with legend 'one quarter anna' instead of balance.

7. *Silver One anna* (146 specimens).

Having Persian legend on obverse and reverse and bearing Hijri date 1182, etc. Mint marks of lotus, rose, etc. Transverse milling.

8. DANISH (OR FRENCH) EAST INDIAN COMPANY.

Small, thick and rude.

Obverse:—Rude four-armed god standing with apologies for śankha and chakra.

Reverse:—Double C's crossed in a monogram.

9. *Danish Fanam.* (3 specimens).

Obverse:—Four-armed god standing.

Reverse:—2 C's.

VIJAYANAGAR COINS.

10. *Dēvarāya.*

Obverse:—Lakshmī-Nārāyaṇa with sun and moon in top field.

Reverse:—Three-line Nāgari legend reading:—

Śrī Pra tā pa Dē vā rā ya

11. *Kṛishṇarāya.*

Obverse :—Bālakṛishṇa.

Reverse :—Three-line Nāgari legend reading :

Śrī Pra tā pa Kṛi shṇa rā ya

12. *Ikkēri Varaha.*—(13 specimens).

Obverse :—Umā-Mahēśvara.

Reverse :—Nāgari legend reading :

Śrī Sa dā śi va

MYSORE COINS.

13. *Hydari Varaha*—Gold (36 specimens).

Obverse :—Umā-Mahēśvara.

Reverse :—In granulated field Persian *He* reversed as in Hyder's signature.

14. *Tipu's Hydari Varaha.*—Gold (15 specimens).

Obverse :—In granulated field reversed Persian *He* with figures 1 or 2 or 5 or some other symbols.

Reverse :—Persian legend with Hijri date 1112, 1114, etc.

15. *Sultāni Varaha.*—(23 specimens).

Obverse :—Persian legend.

Reverse :—Persian legend with date in Muludi 1225, etc.

16. *Sultān Rupee*—(5 specimens).

Three-line Persian legend on each side with Muludi year 1214, etc.

17. *Kṛishṇarāja Varaha*—Gold (94 specimens).

Wt. 52 grs.

Obverse :—Umā-Mahēśvara.

Reverse :—Nāgari legend : *Śrī Kṛi shṇa rā ja*

18. *Kṛishṇarāja III of Mysore—Silver Rāja Quarter Rupee.*

Silver coin bearing the name of Shah Alam (Emperor) and the regnal year 65 with mint mark of crescent.

19. *Kṛishṇarāja III of Mysore—Śrī Kṛishṇa Quarter Rupee* (3 specimens).

Obverse .—In ring of dots Kṛishṇa with butter, dancing.

Reverse :—Four-line Persian legend bearing the Hijri date 1216.

20. *Kṛishṇarāja III of Mysore—Śrī Kṛishṇa One anna (giḍḍa-haṇa).*

Obverse:—Kṛishṇa with butter, dancing.

Reverse:—Kannaḍa legend: *Mayili Haṇa*.

21. Same as above—Thinner and flatter.

22. *Kṛishṇarāja III of Mysore—Rāja Rupee* (2 specimens).

Old type Mysore rupee bearing the name of Shah Alam and Kṛishṇarāja Voḍeyar III with mint mark crescent and regnal year 44 on one specimen and 45 on another.

23. Same as above (8 specimens)—Rāja Rupee with mint mark crescent.

Rewa State.

24. *Gold* (wt. 1 tola).

With transverse milling.

Obverse:—Above scroll 2 rearing lions holding a flag with streamers.

Reverse.—In inner circle Nāgari legend *Rēva* with Nāgari date 1806 (?).

Around Nāgari legend:

I-Śrī Ma hā rā ja Gu lāb Simha Bahadar Simha.

Baroda State

25. *Sayyāji Rao Rupees* (94 specimens).

Samvat 1951.

Obverse:—Bust of the Gaikwad with Nāgari legend: *Śrī Sayyāji Rao Ma Gaikwad.*

Reverse:—Nāgari legend: *Êk rupya* with sword and date 1951.

26. *Copper One Pie.*

Bearing date 1944 samvat.

PART V—MANUSCRIPTS.

LETTER OF VĪRA RĀJENDRA WODEYAR, RĀJA OF COORG.*

(C. 1799 A.D.).

(Pl. XX, A).

The document consists of an interesting long paper roll containing a letter written by Veer Rajunder Warriar (Vīra Rājendra Woḍeyar) of Coorg in about 1799 A.D. to the British and was discovered among the papers transferred from the Residency of Bangalore to the custody of the Record Office of the Mysore Secretariat. It is a roll about fifteen feet long composed of about twenty slips of paper, each eighteen inches in length and six inches in breadth. The lines on both pages extend to a length of 26.2″. The paper is blue hand made foolscap and contains the water mark of a prancing horse with the English capitals 'A' 'G' below it. The letter is in Kannaḍa with about 422 lines on the first page and 311 lines on the second page, total 733 lines. At the end of the Kannaḍa writing appears a signature in English "Veer Rajunder Warriar." The rest of the second page contains some accounts in Mahratti Modi, Kannada and Urdu, which are no doubt a later addition. At the end of the second page are found the Kannaḍa words meaning 'the Coorg Raja's Kaifiath' with the figure '7'. The document is thus the authentic original copy of a memorial submitted to the English Government by the Coorg Rāja.

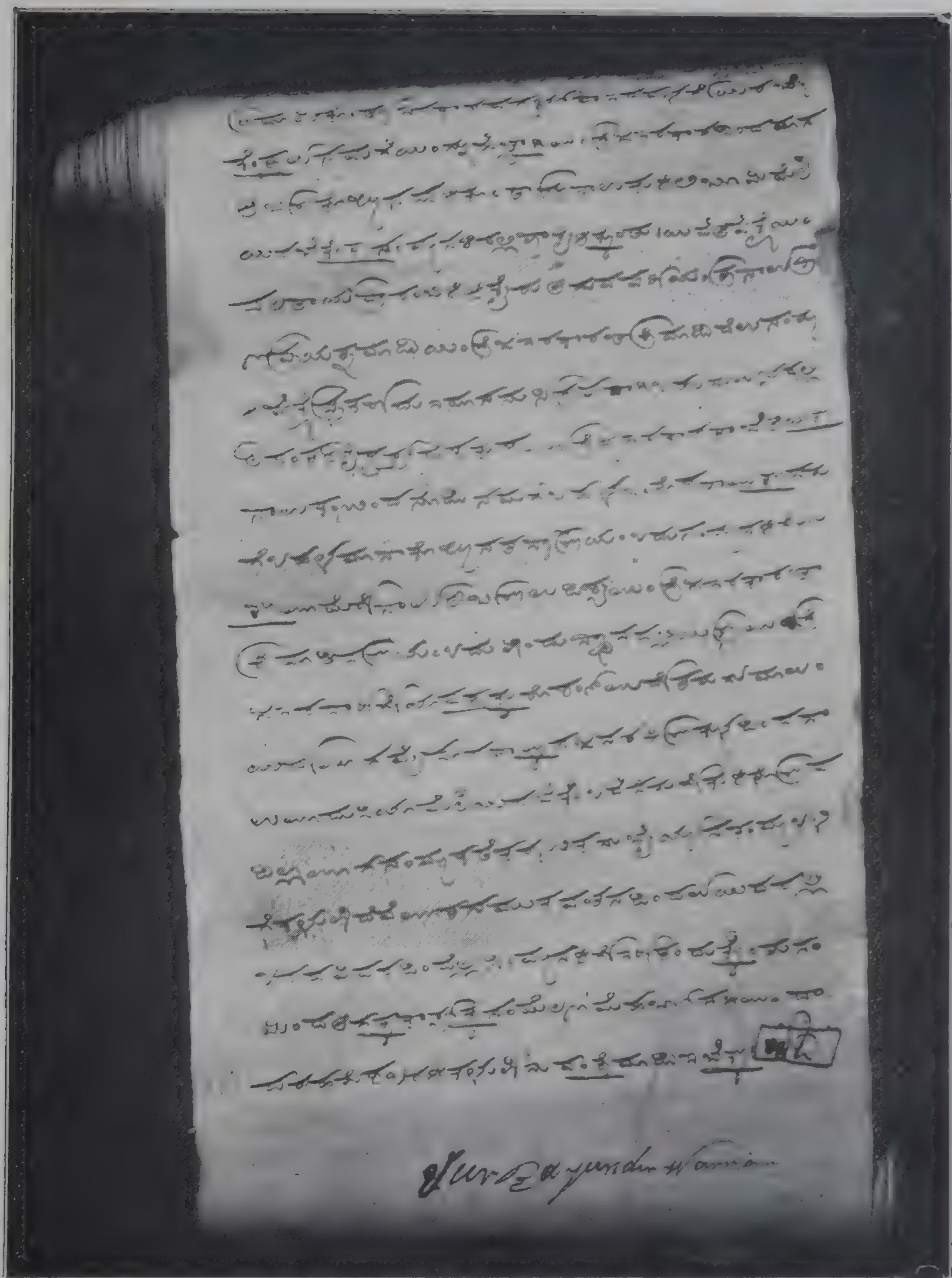
This document was prepared to furnish the reply and explanation of the Coorgs to a letter† from the British addressed to them and complaining that an officer of

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* The following account is contained about the Coorg Rāja Vīra Rājendra Voḍeyer in the 'Narrative Sketches of the conquest of the Mysore,' London, page 18, footnote :—

"This friendly chief, when a boy was by the course of family feuds, a prisoner with Hyder Ally, who compelled him to become a Mussalman, with all the shameful ceremonies of initiation : he was enrolled among the Chaylas, or slave troops, and continued so under Tippoo Sultaun, till he made his escape in 1785, into his own dominions, where he instantly offered his service to the English : it was accepted, and he proved a most useful ally.—A British fugitive (who had also been lucky enough to effect his escape from Seringapatam) saw this Rajah in 1793, at his residence at Necknah, and describes him as a young man bukishly dressed in nankeen pantaloons, European boots, and a shirt made in the English fashion. In a short conversation, which turned upon the then recent dismemberment of Tippoo's dominions, he remarked, that 'the English had cut off the monster's right hand and feet, and he hoped to see them cut off his left ones too.' The prophetic chief has seen his hopes more than realized !—At the treaty of Seringapatam, in 1792, Marquis Cornwallis generously stipulated for the security of the gallant Rājah. Tippoo Sultan was irritated at the demand, and broke off the actual negociation with our General, who thereupon began to renew hostilities ; but Tippoo finding a reluctance in his troops to defend the capital was compelled to accept the dictated terms."

† This letter is perhaps the one written by Col. Close, the Resident of Seringapatam, with whom the Coorg Rāja was required to put himself in correspondence after the withdrawal of Capt.



LETTER OF VIRA RAJENDRA WODEYAR, RAJA OF COORG (p. 114).

Coorg named Īśvaraiya plundered seventeen villages of the Mahārājanadurga taluk (in the Mysore territories) five days after the capture of Seringapatam by the British and carried away women, children, cattle, grain, silver and gold, bronze and copper vessels, etc.,of the villages in the taluk. The letter from the British gave a list of the articles carried off by the Coorgs and required them to return these immediately without delay. Word was also sent through Captain Mahoney who had been Resident at Coorg to the same effect.* The Coorg Government sent this answer to that letter through an agent Karaṇīka Subbaiya.†

The answer of the Coorgs may be divided into two parts, (1) that relating to the assistance rendered by the Coorg Government to the British in the conquest of

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Mahoney from Coorg. Col. Close does not 'seem to have ingratiated himself with the Rāja.' The letter is dated 16th November 1799 and was addressed from Seringapatam. It ran as follows:—

" From

" Colonel Barry Close.

" To

" The Raja of Coorg.

" Lord Mornington has transferred me to Seringapatam as Commissioner of Mysore, of which you may be aware. A report reaches me from the Manjarabad frontier, that five days after the fall of Seringapatam your people made a predatory incursion into the Maharajadurga district, and plundered 17 villages, of women and children, cows and calves, gold and silver, rice and seed grain, and carried the spoil beyond the frontier. I enclose a list of the plundered articles. From the day of the capture of the capital Mysore belongs to the Company, but Maharajadurga belongs to Mysore; there is therefore no difference between Mysore and the Company. But you are an ally of the Company. You are therefore requested, without delay, to return every article contained in the list.

" I am told you wish to see Seringapatam; as the army will return to this town within a few days, you should inform me of your resolution.

" List of articles plundered by Coorgs in the Maharajadurga district:—67 women, 34 men, 11 boys, 10 girls, 1383 cows, 574 buffaloes, 834 oxen, 121 calves; 729 Kanthirai pagodas, 82 silver ornaments, 36 silver bracelets, 27 coral necklaces, 63 silver girdles, 54 pairs of golden earrings, 215 brass plates, 93 copper vessels, 67 guns, 6 horses, 155 sheep, 95 knives, 96 sickles, 90 axes, 5 brass pans, 7 iron chains, 72 bundles of clothes.

" This affair seems not to have been settled without considerable difficulties, in which the Raja implored the good services of his personal friends amongst the English."—*Mysore and Coorg*, Vol. III, Lewis Rice, pp. 127-128.

* " Captain Mahoney who had been appointed Resident with Vira Raja a short time previous to the commencement of the last war with Tippu, communicated to the Raja the Earl of Mornington's proclamation of the war, dated Fort St. George the 22nd February 1799, and asked him in the name of the Company's Government to exert himself to the utmost of his power, as he would necessarily share the fate of the English if Tippu were victorious."—Cp. *Mysore and Coorg*, Vol. III, Lewis Rice, p. 124.

† That Subbaiya was in the employ of the Coorg Rāja is gathered also from *Mysore and Coorg*, Vol. III, Lewis Rice, page 125. He and Bopu are said to have been sent on an expedition into the Tulu country when Seringapatam was besieged by the British.

Tippu's territories as per *tahnama* treaty entered into by the Coorgs with the British East India Company; (2) that relating to the explanation rendered by the Coorg Government for their alleged plunder of the Mysore territories against which the people of Manjarābād taluk had complained as represented by Dewan Pūrniah's men.*

The first part gives details of the part played by the Coorg Government in assisting the British army in the conquest of Tippu's territories.

It begins with a reference to the letter sent by the Governor-General of India, Lord Mornington, to the Coorg Rāja at the commencement of hostilities between the British and Tippu Sultan. No date is given for the letter. It states that as war was about to break out between the English and Tipu, the Bombay Governor, General Stuart (called in the manuscript Ishtol Saheb), was passing with his army through Coorg and that the Coorg Government should give him all help that he might require and that they should also be ready to fight to the utmost possible extent when asked by him to do so and that Captain Mahoney (called Mavini Saheb in the manuscript) would be appointed and sent as vakil or envoy of the English Government to Coorg and that the Coorg Rāja should assist the English Government as instructed by him. The Bombay Governor had also sent a letter to the same effect and both General Stuart and General Hartley arrived in Coorg with their armies. Captain Mahoney also arrived (as Resident) at Coorg to receive help from the Coorg Government. The Coorg Government rendered every service to the East India Company in accordance with the instructions given by these three.†

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* Purniah and the Coorg Raja do not seem to have been on good terms from the beginning. In one of the letters addressed by the Coorg Raja to James Stevens he states as follows: "As to Purnaiya, he is and remains a Brahmin. His caste and mine dislike each other. In the time of Tippu he blackened my name and persecuted me, and now he is the master in the country; therefore he distributes the offices in the districts amongst his friends and relations, calumniates me through his district officers and other caste fellows with the English Government, and even submits a complaint against me, with a list of booty which my people are accused of having carried away in the north. Upon this Col. Close wrote to me, enclosing the list, and demanding that I should pay the compensation accordingly."

The letter continues as follows: "This Col. Close has never seen me, and does not know my history, nor does he understand Canarese. Thus he wrote me a letter through a Brahmin as if addressed to a slave. I enclose the letter of Col. Close and a copy of the list of booty. Upon the perusal of these papers you will understand all. . . . .
Purniah lodges a complaint against me as if I had offended against the Company. Being thus dishonoured, I have no wish to live any longer. You know all my acts. I write to you with deep sorrow that all my services have been requited with such dishonour from the Company."—*Mysore and Coorg*, Vol. III, Lewis Rice, p. 128.

† About the service rendered by him to the British he says in a letter addressed to James Stevens thus: "Convinced in my mind that all the enemies of the English would succumb and that the English Government would be victorious and that the British flag would float triumphantly in

The manuscript next gives details of the war with Tipu carried on by the Bombay army and of the kind of co-operation rendered by the Coorg Government.

The first event mentioned is the battle which Tipu Sultan waged with the British at Siddhēśvarana-gaddige or Sedasir on Wednesday, the first lunar day of the bright fortnight of Phālguṇa in the year Kāḷayukti. The Bombay army took up its ground between Ahmostenar and Siddhēśvar on the 2nd of March 1799 for the protection and augmentation of the large supplies which were then collecting at Vīrarājendrapet* under the friendly and assiduous co-operation of the Coorg Rāja and from this position General Stuart intended, on its approach, to form a junction with the army of Madras. Tipu Sultan "determined to strike a sudden and deadly blow, by attacking the army of Bombay, whilst yet outside the confines of his own territory and in the dominions of a British ally, the Coorg Raja; and for this purpose, taking with him the flower of his troops, amounting to a considerable force and attended by three of his sons and Meer Kummeruddeen Khan, he marched from his camp near Senapatam on the 28th of February, and moving rapidly in the direction of Periapatan arrived there on the 5th March. . . . ." (*Narrative Sketches of the Conquest of Mysore*, London, pp. 18-20).† The authority above quoted also states that at Siddhēśvar, about 7 miles distant from Periāpaṭna, General Stuart with the help of Major General Hartley defeated, on the 6th March, Tipu who retreated precipitately

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all the four quarters of the world, I served the Company from the beginning of the war in the hope to have to deal with friends like you and to be treated honourably."—*Ibid.*

* A depot had been formed at Virarajendrapet and measures had been taken to accumulate whatever his little State could afford—*Ibid* 123.

† "Tippu moved with a large force towards the frontier of Coorg, to oppose the Bombay army. He encamped near Periyapatna. The battle of Siddheswara ensued when three native battalions under Colonel Montresor and Major Disney, held their ground against the whole army of Tippu from 9 A.M. until 2 P.M., when the two flank companies of His Majesty's 75th and the whole of the 77th under Lieut.-Colonel Dunlop, led by General Stuart to their assistance, broke Tippu's line within half an hour and obtained a complete victory with a comparatively small loss. That of Tippu was severe, numbering amongst the slain the famous Benki Navab, or Fire-prince, one of his best generals.

"The Raja of Coorg personally accompanied General Stuart, and witnessed for the first time the conduct of European troops in the presence of an enemy. There was a chivalrous air in all that proceeded from this extraordinary man, and some passages of his letter to the Governor-General giving an account of the operations of this day are tinged with his peculiar character.

"'General Stuart,' he writes, 'marched with two regiments of Europeans, keeping the remainder of the army in the plain of Karidigodu; on approaching he ordered the two regiments to attack the enemy. A severe action ensued, in which I was present. To describe the battle which General Stuart fought with these two regiments of Europeans; the discipline, valour, and strength and magnanimity of the troops; the courageous attack upon the army of Tippu; surpasses all example in this world. In our shastras and puranas, the battles fought by Allaret and Maharut have been much celebrated, but they are unequal to this battle; it exceeds my ability to describe this action at length to your Lordship.'"—*Mysore and Coorg*, Vol. III, Lewis Rice, pp. 124–5

to his camp at Periāpaṭṇa after this signal defeat and remained there until the 11th of March and afterwards retired into Seringapatam where he arrived on the 14th. (The date given in this manuscript, namely, Kāḷayukti Phālguṇa śu. 1 Wednesday corresponds to 6th March* 1799, but on that day Māgha bahuḷa amāvasya tithi lasted till evening according to Svami Kannu Pillay's Ephemeris. However the local pañchāṅgams (calendars) may have given the tithi as Phālguṇa śu. 1).†

With the above description of the war in the words of the Coorg Rāja we may compare the account of the war given by Mir Hussein Ali Khan Kirmani :—

" At this time news arrived that a body of English troops from Bombay commanded by General Stuart, bringing a very large convoy of stores and provisions' was advancing by the route of Koorg straight towards Seringaputtun. The Sultan, therefore, immediately with the whole of his troops and artillery, leaving some of his chief officers to make head against the enemy (General Harris) marched off to attack that body, (Battle of Sedaseer) and in one day and two nights arrived in front of them and gave orders for the attack. The faithful Syud Ghuffar, who in bravery and loyalty had no equal, grappled with the enemy on one flank, while Hussein Ali Khan, the son of Nawab Kotbuddin Khan carried death and destruction among them on the other, raising the flames of war to the skies—the other Mir Miran, (General officers) also, in charging and defeating the enemy used their most strenuous endeavours, and with their swords, musketry, and artillery, put the infidels to flight;—and they giving way to the necessities of the time, and having no power to withstand the shock of the Sultan's blood-drinking lions, leaving part of their baggage behind them, slank into the jungle. and occupying its outlets remained there. The troops of the Sultan, however, still followed them, and vigorously attacking them again, strained every nerve to rout and destroy them;—at this critical period Muhammad Ruza, Mir Miran, having by much entreaty obtained from the presence leave to charge proceeded with his division like a raging lion towards the enemy, and stretching forth the arm of valour, it went near that the whole of the enemy's army was cut up and destroyed. The ambush of fate, however, having girded their loins to accomplish the defeat of the Mussulmans, a musket shot from the enemy accidentally struck the head of Muhammad Ruza, and he fell mortally wounded. His victorious soldiers took up his corpse and carried it to the Sultan, who directed it to be forwarded to the capital, while he occupied himself in the defeat and dispersion of this force;—when spies brought intelligence that the Bombay army had retired from further opposition, and had marched by the route of the Jungul to Kalicote."—*Translated by* Col. W. Miles, p. 259.

* The date of the battle fought at Siddhesvara is also given as the 6th March 1799 A.D. in a letter of the Coorg Raja to James Stevens.—*Mysore and Coorg*, Vol. III, Lewis Rice, p. 129.

† "The first impression on the Sultan's mind, was to renew the attack on the ensuing day, with augmented numbers, but in the meanwhile General Stuart had changed all his dispositions. The chief object for which this advanced post had been occupied, must necessarily cease to exist, during the presence in its front of the Sultan's main army; and the security of the abundant depot of provisions in the rear, accessible by other routes, rendered necessary a new and more concentrated disposition of the troops; and the evacuation of the post of Sedaseer, afforded to the Sultaun the faint colour of describing as a victory what every officer in his army felt to be an ignominious repulse. 'Having (in the language of the Raja of Coorg) brought disgrace upon himself, he employed all his art and knowledge to recover his lost reputation; and having in this manner considered for five days, but not having taken up resolution to attack the Bombay army again, he marched on the 6th (the 11th of March) to Seringapatam; and thence, with no favourable anticipations to oppose the progress from the east, of the more formidable army of General Harris."—Wilks' *History of Mysoor*, Vol. II, pp. 347–8.

We next learn of the negotiations between the above British officers and the Coorg agents. The British officers stated at Siddhēśvar that war had begun between them and Tipu Sultan and in order to harass him it was necessary that the Coorg troops also should attack his army. But the Coorg chiefs stated that the English had guarded the road from Seringapatam to Coorg through Sidāpur, but there were other roads to Coorg and Tipu might harass them in various ways if they went to war against him. They also had to perform heavy duties to assist the English by guarding their boundaries against attacks by the enemy, provide supplies to the Bombay army at their camp and provide camp bazaars therein, bring grain from below the ghauts on two to three thousand bullocks, provide fodder for the military cattle, erect thatched huts for the preservation of the supplies of grain, look after the cattle, guard against the rumoured attack of the Kōṭe chief (Kōṭe Arasu) as an ally of Tipu* invading through Calicut and of the Manjarābād chief Krishṇappa Nāyak. Thus saying, the Coorgs declined to take part in a direct campaign against Tipu.

But in a few days a Brāhman named Sūrayya (who later became Amil of Arkalgūḍ) who wanted to win the good graces of Tippu is stated (in the manuscript) to have attacked the villages belonging to Coorg named Torenur, Hebale and Sirangala with the help of the men from Arkalgūḍ, Basavāpaṭṇa and Koṇanūr in Tippu's territories and plundered the villages, burnt the houses, killed the ryots by tying their hands and feet and throwing them into the river Kāveri, and carried away women and children. The Coorg chief complained of this to the English officers, General Stuart, Hartley, Baden, and Captain Mahoney, the English Agent. The English retorted by saying that as war had actually broken out with Tipu and the Coorgs refused to go to war with and harass Tipu they had to suffer therefor and that they should at least strive to harass him thereafter. The Coorgs reluctantly had to agree to these words coming from three English officers and after providing for the garrisoning of the territory and helping the English with supplies of grain, etc., they sent a part of their army under Karaṇīka Subbaiya to attack Sadri Mir Muhammad Khan, an officer commanding Koḍeyāla Taluk and another division under Īśvaraiya to attack Heggaḍadēvankōṭe Taluk. Of these Īśvaraiya's troops lost some men and met the English troops at Karaḍigoḍe and told them that they got no booty as the villagers had run away with their cattle, etc., after hearing of the battle of Siddhēśvar.

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* "Instigated by Tippu, and incited by the prospect of plunder, a body of Nairs was to invade Coorg as soon as the army proceeded to the eastward. To repel such an attack, and to secure the rear, especially the hospital which was erected at Virarajendrapet for the sick of the Bombay army whom General Stuart left in Coorg when he marched against Seringapatam, Vira Raja, who had offered to accompany the English army into Mysore, was politely requested to stay behind with his Coorgs, who were rather troublesome auxiliaries to a regular army."—*Mysore and Coorg*, Vol. III, p. 124.

In the meanwhile General Lvayin Saheb(?) went to Periyāpaṭṭaṇa anp Tipu's troops cut off the contact of English troops from Bombay with those of General Lvayin at Periyāpaṭṭaṇa. The Coorg troops were with great difficulty rescued and taken to the camp of the Bombay army. General Stuart felt glad to find that the Coorgs were saved and ordered them to transport the camp equipage of the English with the guns to Alabattapaṭṭaṇa (?). The Coorgs accordingly transferred all the guns from Keraḍigoḍe to Sidēśvarana-gadige. But General Stuart however said there was no need for these guns, etc., in their army and ordered that they should be taken back to Sidāpur and carefully guarded until the arrival of the English troops within the next 10 or 15 days in their midst to carry away the supplies. The Coorgs obeyed this order, went to Piriyāpaṭṭaṇa and after supplying a load of rice, etc., on 2,000 bullocks of theirs to the Bombay army at Piriyāpaṭṭaṇa returned to their territory at Vīrarājendrapet and took charge of the sick, cattle, etc. belonging to the English army left behind and tended them carefully at Vīrarājendrapet. They also transported their guns to Siddāpur and they were collecting grain, etc., for supplies to the English troops on their return.

But the Coorgs could not live in peace.* The ryots of the villages Torenūr, Hebbale, Sirangala, etc., who had been plundered by their neighbours of Koṇanūr, Arkalgūḍ and Basavāpaṭṇa Taluks complained that they should be compensated for their wrongs. The Coorgs hence sent a small army division under Īśvaraiya to those villages and engaged in the collection of supplies went to Maḍakēri from Vīrarâjendrapet. Īśvaraiya marched upon Arkalgūḍ, but the people of the Basavāpaṭṇa fort fired upon his troops and fought with them. Hence Īśvaraiya was in danger, but with some difficulty he stormed the fort of Basavāpaṭṇa and plundered the fort and carried some women and children thereof to Coorg as reprisals for similar act done by the people of that village. Later the inhabitants made a *cowl* or treaty with them and he did them no further damage but remained in their midst.

The other Coorg army sent under Karaṇīka Subbaiya to Koḍeyāla Taluk encountered opposition from the Māpillas of Kumbala Taluk. Some looting was done. But seeing that Koḍeyāla Taluk would belong to the English ultimately the Coorg army did not give them much trouble. But the garrison of Belarikōṭe fought with the Coorgs and the fort was taken by the latter. Similarly the Coorgs encountered opposition at Koḍiyāla. They however overcame this opposition and occupied the territory up to Bārukūr and Bāgvāḍi and garrisoned it. But at Vīragamba the Mapillas rising in rebellion under their leader Sadri surrounded the Coorgs with their

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* "While Seringapatam was besieged, Vira Raja sent an expedition of Coorgs, under Subbaiya and Bopu, in to the Tulu country, the greater part of which was wrested from the Mussalmans and plundered in the Coorg style. His efforts in Mysore were not less vigorous or less successful. Baswapatna, Arkalgudu and other smaller towns were captured, and the Coorgs indulged themselves in the full gratification of every military appetite."—*Mysore aud Coorg*, Vol. III, p. 125.

men numbering three to four thousand. The Coorgs in self-defence fell on them and killed four to five hundred of the enemies; the rest of the Mapillas ran away. They took prisoner a sardar named Koshatri Kṛishṇarāv and sent him to their chief who took him to Captain Mahoney. Some plunder was obtained in this campaign. Similarly Ali Saba of Dantavara fought with the Coorgs and was defeated and some looting is said to have taken place. So also at Udyavara where the Māpillas under Sadri with the help of some Karnāṭakas, Mir Hamid Ali's 500 soldiers, and the Nairs of Munaru Kol, fell upon the Coorgs and taking refuge in a mosque fired shots at the Coorgs killing fifty to sixty of their people. Then the Coorgs set fire to the mosque, killed 700 to 800 of their enemy and drove away Sadri. Some looting was done here also. But elsewhere the Coorgs did no damage to the enemy's country but giving '*cowls*' to the people, garrisoned all the territory with Mangalore, Koḍeyāla, Bārakūr, Bāgvāḍe and Hosangaḍi as boundaries and protected the territories against damages from Tipu's men.

Meanwhile the Coorg chief remained at Maḍakeri. Suddenly he found that news from the English armies was not received for 8 days from Chaitra bahuḷa 30, Saturday. The people of Tipu's territories spread rumours that Tipu sent his family, treasure, etc., to Banchanakalludurga (Chitaldrug) after setting fire to the magazine of gun-powder at Seringapatam when that fort was occupied by the English and thus causing them great damage. The Coorgs felt very sad at this news. But a week later, namely, on Saturday the 7th lunar day of the bright half of Vaiśākha, a letter was received from Captain Mahoney announcing the death of Tipu and the conquest of his territories by the English and the return of the English troops of the Bombay contingent from Seringapatam. The chief was asked to go immediately to Vīrarājendrapet which he did on the next Monday.

Captain Mahoney informed the Coorg chief that 10 days before, namely, on Chaitra ba 30 Saturday (4-5-1799 A.D.) the English took Seringapatam after laying siege to it and that its territories were in the occupation of the English. The chief was instructed to stop all hostilities and make over all the territory newly conquered to the Government of the East India Company. He was also informed that a British engineer named Hamilton would arrive soon and fix the boundaries of the Coorg and British territories. The chief however complained that if he suddenly removed the garrisons stationed in Tipu's territories there would be anarchy in the district and wicked people who were partisans of Tipu might cause much disturbance and harm to Coorg. To this Captain Mahoney replied that the Coorgs might retain their control over the conquered territories until the arrival of the Bombay regiments, which would take place early and that after their arrival the Coorg chief was to take instructions from the General of the Bombay army regarding the future treatment of the territories.

Accordingly the Coorg chief sent instructions to stop all fighting or plundering

to Īśvaraiya and other officers stationed at Basavāpaṭṇa, Mangalūr, Bārakūr, etc. The letters containing his instructions took 2 to 7 days to reach his garrisons and officers. Īśvaraiya replied that beyond some damage including looting while taking the fort of Basavāpaṭṇa he did not cause any trouble to Tīpu's territories and he promised to prevent any looting by his men. Similarly all the officers of Coorg reported that they did no looting after the receipt of instructions from their chief.

After this, General Stuart and Major-General Hartley came to Coorg and thanked the chief for his services in the war and they went to Cannanore. The chief helped the transport of the stores, supplies, etc., of the army from Coorg to Cannanore. He was advised regarding his garrisons in British territories, etc., to refer to Colonel Wiseman who was going shortly to Mangalore Taluk. General Stuart left for England after once again thanking the Coorg chief. General Wiseman shortly arrived in Mangalore Taluk and Karaṇīka Subbaiya made over the places conquered by him to that officer and returned with his men to Coorg.

But there was some difficulty with regard to the Coorg general Īśvaraiya. Some Brahmans who had been formerly in the employ of Tipu went to him, presented some flags which they said they had brought from the British and asked Īśvaraiya to leave the country and go to Coorg territories as he had no business to remain in their territory and as the Taluk belonged to them (Mysore State). Īśvaraiya complained to his chief who ordered him to leave the Mysore territories out of respect for the British flag and return to Coorg, the boundaries of which would be shortly settled by Mr. Hamilton.* Īśvaraiya carried out the above order and returned to Coorg to look after the State lands therein.

The rest of the manuscript contains a resume of the events recited above from the time Tipu arrived in Siddhēśvarana Gaddige to the time that Captain Mahoney ordered the cessation of hostilities on Vaiśākha śu 10 Monday. The chief of Coorg pleads that the people of Coorg would only be responsible for any encroachments on their neighbour's territories or plunder in those territories after the receipt of instructions from Captain Mahoney and issue of the same to Coorg garrison officers. The Coorg people never went against the *tahnāma* or treaty entered into by them with General Abercrombie at Tellicherry requiring that the Coorg chief should allow the passage of British troops through his kingdom and give them every possible help. The British generals, officers, General Stuart, Captain Mahoney, etc., were all aware, says the Coorg chief, that the Coorgs never transgressed the terms of the treaty

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* "On the 23rd May General Harris, the Commander-in-Chief, sent a letter of thanks to Vira Raja, accompanied by a present of one of Tipu's own horses, one of his palkis and one of his howdas. The promise was also given that the country of Coorg would be restored to the Raja." —*Ibid.*, 125.

entered into with the British or the orders issued from time to time by the British officers.*

Regarding the Mysore boundary complaints, the chief's explanation in the manuscript is to the effect that the people living in the Mysore State near the Coorg boundaries were always the enemies of the Coorg citizens even in the time of Tipu Sultan. They were always making false complaints to Tipu through Pūrṇaiya† against the Coorgs. Tipu however was afraid of the English interfering on behalf of the Coorg citizens and used to hold perfunctory inquiries into these complaints and report to the English. Now that Pūrṇaiya was the 'sarvādhikāri' of Mysore, he was causing great trouble to Coorg. He also disliked the Coorg chief for his support of the English and hostilities against Tipu. But the Coorg government relied on their faith in God (Mahadēva) and trust in the British Government dedicating to their service all their kingdom, children, servants, etc. The ryots in the neighbouring taluks of Mysore (which originally belonged to Tipu) were enemies of Coorg and had demanded compensation for the alleged wrongs done to them.

The demands made by Pūrṇaiya and his men from the Coorg chief for restitution for the losses incurred by his people from the depredations of the Coorgs were:‡ Women 67; men 34; little children 11; cows 1,383; bullocks 834; buffaloes 574; clothes 121 pieces; cash Kantiroy varahas 729; trinkets, silver and gold 82; silver bangles 36; coloured bead necklaces 23; silver chains 63; gold ear-rings 54; bronze plates for dinner 215; pots (tambige-tāli) 93; guns 67; ear ornaments called muru 6; horses 6; goats 155; swords 115; Koḍaga-gatti swords 126; battle-axes (kuraḍi koḍli) 116; bronze plates big 5; iron chains 7; cloth bundles 72. All these were said to have been taken away by the Coorgs while looting the Mysore territories and had to be returned by the Coorg chief without delay as per list enclosed.

To this the Coorg chief's answer was as follows:—None of these things mentioned in the list sent to him had been brought by his people to him. More than

* A certificate, dated the 12th October 1799 which was given by Capt. Mahoney was as follows:—

(1) The Raja has exerted himself to the utmost in the service of the Company.

(2) He has collected large supplies of rice and forwarded them to Seringapatam, thus saving the troops from famine.

(3) He has furnished 1,000 coolies to the army, and 2,000 men for the conveyance of the ammunition to Seringapatam, without receiving remuneration.

(4) He has furnished the Bombay army with more than 3,000 bullocks, 5 elephants, 3,000 sheep and 40,000 batties of rice.

(5) For all this trouble and expense he has accepted of no payment or reward.

(6) The Raja's conduct has afforded great satisfaction to the men and officers of the Bombay army many of whom have experienced his friendship.

—*Mysore and Coorg*, Vol. III, Lewis Rice, page 130.

† *See* note 4 above.

‡ *Cf.* the list sent by Col. Close—Note 1 above.

the regular soldiers of Coorg who fought with their guns the people who effected greater plunder in the Mysore territories were a regular set of plunderers who had no connection with the army but who followed in its wake. They might have obtained some clothes and metallic vessels. It is not known whether they also laid hands upon some silver and gold. Any way they said that they never knew anything about 700 varahas. They only brought a few bullocks, goats and sheep which the Coorg chief made over to the English Government. Regarding the women brought to Coorg, the Coorg chief said that on his instituting inquiries among his people, it was learnt that previously Tipu Sultan had caused 64,000 Coorgs to go to Seringapatam with their families by making them false promises and had imprisoned them there. After some time, only some men escaped and went to Coorg. Tipu Sultan thereupon gave away the women and children to his own followers and killed several of the Coorgs. He also castrated the male children. Even recently a Brāhman named Sūraya of Arkalgūḍ had made incursions with the help of the villagers of Basavāpaṭṇa into the villages Torenūr, Hebbale, Sirangala of Coorg and plundered the property of the ryots of the villages and carried away their women and children. On seeing this, the Coorgs complained to the English and the English had told them that they might also loot in the enemy's territories and carry away what they could. Hence acting on this instruction, the Coorgs laid siege to Basavāpaṭṇa and in the fight which ensued several people died on both sides. The Coorgs who were victorious carried from there 50 to 60 women to Coorg. Of these, some had run away without the knowledge of the chief of Coorg, some were married with the chief's permission, some had died. Now the Coorgs could not send back the rest of the women as their women had been carried away by Tipu in large numbers and they had married many of these women and were living with them. The Coorgs complained that they could not now live without them. The Coorg chief could not force them to part with the women and would leave the matter to the good sense of the British who were the masters.

The Coorg Chief also stated that the Coorgs were ready to pay any sum that may be adjudged reasonably and would serve the British East India Company. Hence he pleaded that the English might take pity on the Coorgs, institute careful inquiries in the neighbouring taluks and only levy such sums from them as would be considered just and fair. The Coorgs were under great pecuniary difficulties and felt it difficult to pay up money to the English according to the demand made.* They had helped General Robert Abercrombie when he came with the Bombay army. They had also

* With this we may compare what the Raja said to James Stevens in a letter: "If I am desired to pay, the question is whence to take the money? What my ancestors and myself accumulated, was spent when I twice faithfully supported the Bombay army. What after the peace of 1792 I obtained from my country, I annually made over to the Company. If anything remained, I expended it on the assistance to General Stuart. But in case I should have to pay according to this

paid the sums demanded from them to the English on the conclusion of peace with Tipu. What little money they had saved out of their earnings and their ancestor's savings they had now spent in serving General Stuart of Bombay. Hence the Coorgs could not pay anything just then. But if 4 to 5 months' time was given, they would try to pay up the amount that was considered reasonable. The Coorg chief held bonds of Bombay Government for one lakh of rupees which he had deposited with them. The Coorgs would also go to their friends in the Bombay army and explain to them their difficulties and beg them holding their cheeks (gallahiḍidu bēḍikoṇḍare) for a loan of the money demanded. This amount they would repay somehow or do service under the officers and pay up out of the salaries received. Thus the Coorgs prayed for a reasonable demand in money and five months' time to pay it up.

Next, the Coorgs were asked to return six horses which they had procured (from Mysore districts). But they had never received any such horses or had any one taken such horses to them. They were not available with them. But if however the English compelled them to render accounts for the same they would have to obey, though there were no horses with them of the description given. But there were four horses with them presented by the English officers,* namely General Harris, General Stuart, General Hartley, General Robert Abercrombie. If the English required they would return these four horses and procure two horses with great difficulty and expense if time was given.

Next, the English had sent word to the Coorgs that they would gratify their desire to see Seringapatam soon after the English army would encamp at Seringapatam.† But the Coorgs replied that they were never anxious to see Seringapatam. They had desired to see the officers in the army of the English and Mysore Governments. But now that a charge had been foisted on them that they had disobeyed the orders of the English and plundered the Mysore territories, they felt no eagerness to go to Seringapatam. Since Captain Mahoney had been the Vakil of the English Government with them and knew all the acts of the Coorgs, the Coorgs would be glad to meet the English officers at Seringapatam if they were to be conducted there by Captain Mahoney from Coorg.

Lastly, the Coorgs stated that they held numerous letters from various responsible British officers, Lord Cornwallis of Bengal, Robert Abercrombie, Sir

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list, I must earnestly request, that as a compensation for my services, at least my honour remains intact. However, I am quite unable to pay. In Bombay I have one lakh of rupees deposited with the Company; this money I will send for and pay. If it does not suffice, I beg of you and the officers of the Bombay army to be my brothers. My honour is yours. If matters reach extremeties I will come to you, and all the officers together will perhaps give me the rest of the sum and leave to me only my honour. What you do for me, I will certainly repay. If you cannot help me, I must turn elsewhere to save my honour."—*Mysore and Coorg*, Vol. III, pp. 129–30.

* *See* Note 12 above.

† Mentioned in the letter addressed by Col. Close to the Raja. *See* Note 1 above.

John Shore, Lord Mornington, Dunkin, General Harris, General Stuart, General Hartley, Malevar Commission Saheb (?). Also numerous letters from native rulers had been received in Coorg showing the great respect in which the Coorg chief had been held. But the letter received from the English now lacks in respect since it did not bear the signature of the officer who issued it and it was difficult to say whether it was not a mere creation of the *munshi* who wrote it. The great ambition of the Coorgs in serving the East India Company so long lay in their ardent desire that the Company's territories and wealth might increase daily, their flags might fly every where, the Coorgs might become friends of the English officers and hunt with them and remain under their protection, that the Coorgs might receive greater honour at the hands of the English and might live in peace and happiness on earth.* It is with this hope that the Coorgs helped the English even at the cost of their lives and they were glad to see with their eyes the defeat of their enemy and the occupation of his territories by the English. It was only natural for the Coorgs to hope that the English would treat them with great respect. It was well known to all the English officers in Hindustan how the Coorgs served the English cause to win their respect and regard. But now on account of the trouble caused by the Mysore taluk people the Coorgs did not feel happy even to live. They had sent Karaṇīka Subbaiya to represent their cause. He would explain the matter orally and there would also be detailed account given in this paper. The Coorgs prayed that the English authorities would carefully examine all these and send a reply about the services to be rendered by the Coorgs.†

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* The same hope is expressed in Note 5 above.

† "In 1804, Capt. Mahoney arrived at Mercara with a letter from the Governor-General, informing Vira Raja that six maganis of the province of Canara would be transferred to him by Mr. Ravenshaw, the Collector of Mangalore, in return for the supplies he had furnished, and the services he had rendered to the British Government during the late wars. The districts thus added to Coorg on the western frontier yielded 24,897 pagodas.

"In the same year, at the suggestion of Major Mark Wilks, then Acting Resident at the Mysore Durbar, the boundary between Coorg and Mysore on the Subrahmanya side was finally adjusted by Mr. Peile and Major Mackenzie, to the Raja's entire satisfaction; 190 stones were ordered to be erected, with the Company's mark on the top, that of Mysore on one side and that of Coorg on the other."—*Mysore and Coorg*, Vol. III, p. 131.

PART VI—NEW INSCRIPTIONS FOR THE YEAR 1941.

BANGALORE DISTRICT.

Hoskote Taluk.

1

Sâliggâme grant of the Ganga king Konguṇi Muttarasa (Durvinita) dated in the 39th regnal year, in the possession of Nanjuṇḍâchârya of Koṇḍrahaḷḷi in the hôbli of Nandaguḍi.

4 plates; old Kannaḍa characters; Sanskrit language; Elephant seal and ring.

Size 8″×2″.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ನಂದಗುಡಿ ಹೋಬಳಿ ಕೊಂಡ್ರಹಳ್ಳಿ ನಂಜುಂಡಾಚಾರ್ಯರಿಂದ ಹಾಜರ್ಮಾಡ ಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

4 ಹಲಗೆಗಳು ; ಕನ್ನಡ ಅಕ್ಷರ ; ಸಂಸ್ಕೃತ ಭಾಷೆ ; ಆನೆಯ ಮೊಹರು.

I A—

1. ಸ್ವಸ್ತಿ ಜಿತಮ್ಭಗವತಾ ಗತ ಘನ ಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ
2. ಕುಲಾಮಲ ವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಡ್ಗೈಕಪ್ರಹಾರ ಖಣ್ಡಿತಮಹಾ
3. ಶಿಲಾಸ್ತಮ್ಭ ಲಬ್ಧಬಲ ಪರಾಕ್ರಮ ಯಶಸಃ ದಾರುಣಾರಿಗಣ ವಿದಾರಣರಣೋ
4. ಪಲಬ್ಧ ವ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನಸ ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೊಙ್ಗಣಿ
5. ವರ್ಮ್ಮಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ ವಿದ್ಯಾ

I B—

6. ವಿನಯ ವಿಹಿತವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ನಾನಾ
7. ಶಾಸ್ತ್ರಾರ್ತ್ಥ ಸದ್ಭಾವಾದಿಗಮ ಪ್ರಣೀತಮತಿ ವಿಶೇಷಸ್ಯ ವಿದ್ವತ್ಕಾಞ್ಚನ ನಿಕಷೋಪ
8. ಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯ ಅನವಿಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃ ಕುಶಲಸ್ಯ ಸು
9. ವಿಭಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕಸೂತ್ರ ವೃತ್ತೇರ್ಪ್ರಣೇತು ಶ್ರೀಮದ್ಮಾಧವ ಮಹಾಧಿರಾಜಸ್ಯಪುತ್ರಸ್ಯ
10. ಪಿತೃ ಪೈತಾಮಹಾಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚತುರ್ದನ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿಸಲಿಲಾಸ್ವಾ

II A—

11. ದಿತ ಯಶಸಃ ಸಮದದ್ವಿರತ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನತೇಜಸೋ ಧನುರಭಿಯೋಗಸ
12. ಮ್ಪಾದಿತ ಸಮ್ಪದ್ವಿಶೇಷಿಸ್ಯ ಶ್ರೀಮದ್ಧರಿವರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಾಹ್ಮಣಪೂಜಕ
13. ಸ್ಯ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯತ್ರ್ಯಯಮ್ಬ
14. ಕ ಚರಣಾಮ್ಭೋರುಹ ರಜ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಙ್ಗಸ್ಯ ವ್ಯಾಯಾಮೋತ್ವೃತ್ತಪೀನ ಭುಜದ್ವಯಸ್ಯ ಕ್ಷುಕ್ಷಾಮೋ
15. ಷ್ಮ ಪಿಶಿತಾಶನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಸೇಃ ಕಲಿಯುಗ ಬಲ ಪಙ್ಕಾವಸುನ್ನ ಧರ್ಮ್ಮವೃಷೋದ್ಧರಣ ನಿ

II B—

16. ತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮಾದ್ಮಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯಾವಿಚ್ಛಿನ್ನಾಶ್ವಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀ
17. ಮದ್ಕದಮ್ಬ ಕುಲಗಗನ[ಗ]ಭಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಮದ್ಕೃಷ್ಣವರ್ಮ್ಮ ಮಹಾಧಿ[ರಾ]ಜ ಪ್ರಿಯ ಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇ
18. ವತಾಙ್ಕ ಪರಿಯಙ್ಕ ಏವಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಮ್ಭಮಾಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರಸ್ಪರಾ
19. ನವಮುರ್ದ್ದೇನೋಪಭುಜ್ಯಮಾನಸ್ಯ ಅಸಭ್ರಮಾದನಮಿತ ಸಮಸ್ತಸಾಮನ್ತ ಮಣ್ಡಲಸ್ಯ ನಿರನ್ತರ ಪ್ರೇ
20. ಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗ್ಗಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂತಾನ್ತರಾತ್ಮನ ಕಾರ್ತ್ಥಯುಗಿನಾ ರಾ

III A—

21. ಜ ಚರಿತಾವಲಮ್ಬಿನಂ ಅನೇಕ ಸಮರ ವಿಜಯೋಪಾರ್ಜ್ಜಿತ ವಿಪುಲಯಶಃ ಕ್ಷೀರೋದ್ಯೈಕಾರ್ಣ್ಣವೀಕೃತ
22. ಭುವನತ್ರಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರಾಧಾನಶೌರ್ಯ್ಯಸ್ಯ ಅವಿಷಹ್ಯಪರಾಕ್ರಮಕ್ರಾನ್ತಪ್ರತಿರಾಜಮಸ್ತಕಾ
23. ರ್ಪ್ಪಿತ ಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ವಿದ್ವತ್ಸುಪ್ರಥಮಗಣ್ಯಸ್ಯ ಶ್ರೀಮತ್ಕೊಙ್ಕಣಿ ಮಹಾಧಿರಾಜಸ್ಯಾ ವಿನೀ
24. ತನಾಮ್ನ[ಃ]ಪುತ್ರೇಣ ಪುನ್ನಾಟರಾ [ಜ] ಸ್ಕನ್ದವರ್ಮ್ಮಪ್ರಿಯಪುತ್ರಿಕಾ ಜನ್ಮನಾ ಸ್ವಗುರು[ಗು] ಣಾನುಗಾಮಿನಾ ಪಿತ್ರಾಪರಸು
25. ತ ಸಮಾವರ್ಜ್ಜಿತಯಾ ಸ್ವಯಮಭಿ ಪ್ರೀತ್ಯಾಲಿಙ್ಗಿತವಿಪುಲ ವಕ್ಷಸ್ಥಲೇನ ವೃಜೃಮ್ಭಮಾಣಶಕ್ತಿತ್ರಯೋಪ

III B—

26. ನಮಿತ ಸಮಸ್ತ ಸಾಮನ್ತ ಮಣ್ಡಲೇನ ಅನ್ದರಿಯ ಆಲತ್ತೂರ ಪೊರುಳಱೆಯ ಪೆರ್ನ್ನಗರಾದ್ಯ ನೇಕ ಸಮರ ಮು
27. ಖಮುಖಾಹೂತ ಪ್ರಹತಶೂರ ಪುರುಷ ಪಶುಪಹಾರ ವಿಘಸ ವಿಹಸ್ತೀಕೃತಾಗ್ನಿಮುಖೇನ ಶ್ರೀಮತ್ಕೊಙ್ಗಣಿವೃ
28. ದ್ಧರಾಜೇನ ದುರ್ವ್ವಿನೀತನಾಮಧೇಯೇನ ಸಮಸ್ತ ಪಾಣ್ನಾಟ ಪುನ್ನಾಟಾಧಿ ಪತೀನಾ ವೈ[ವ]ಸ್ವತೇನ ಮನುನಾ ವರ್ಣ್ಣಾಶ್ರ
29. ಮಭಿಕ್ಷಣಾ ದಕ್ಷಿಣಾನ್ದಿಶಿಮಭಿಗೋಪ್ತುಂ ಪರಿಯಾಪ್ನುವತಾ ಪ್ರಾತಿಜನಿನೇನ ಸುಪ್ರಜಸಾ ಆತ್ಮನ ಪ್ರವರ್ದ್ಧ ವಿಜಯೈಶ್ವ
30. ರ್ಯ್ಯೇಕಾನ್ನ ಚತ್ವಾರಿಂಶತ್ತಮೇ ವಿಜಯಸಂವತ್ಸರೇ ಪ್ರವರ್ತ್ತಮಾನೇ ಕಾರ್ತ್ತಿಕೇಮಾಸೆ ಶುಕ್ಲಪಕ್ಷೆ ಪುಣ್ಯಾಯಾಂ ಸ್ತಿಥೌ ಶತಭಿಷ

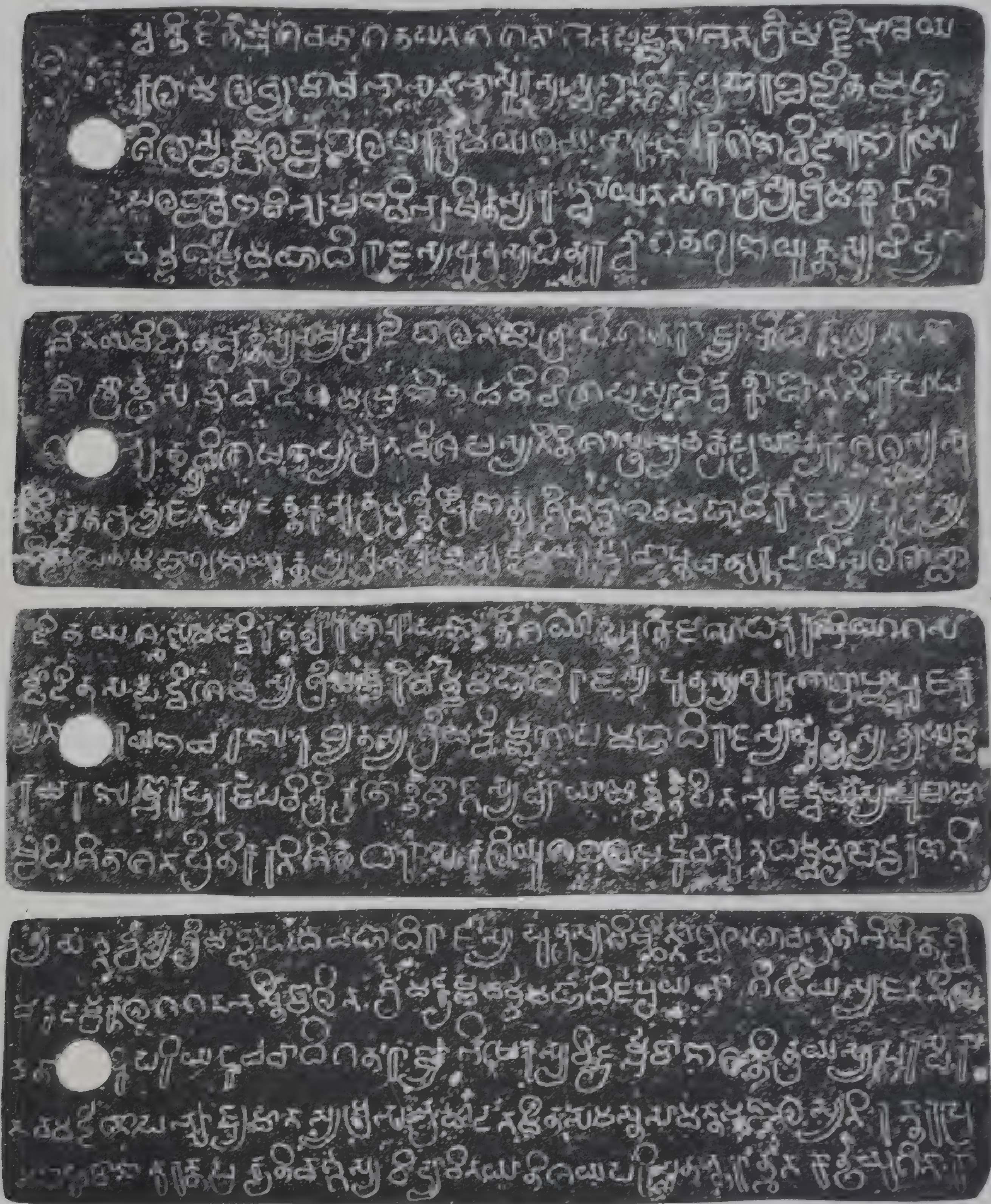
IV A—

31. ಜ ನಕ್ಷತ್ರೆ ಸ್ವಸ್ತಿಶ್ರೀ ಕೊಙ್ಗಣಿ ಮುತ್ತರಸರ್ಕೃಷ್ಣಾತ್ರೇಯ ತೈರ್ತ್ತ್ರಿಯ ಚರಣ
32. ಭೂತಶರ್ಮ್ಮರ್ಗ್ಗೆ ಶಾಲಿಗ್ಗಾಮೆ ಸರ್ವ್ವ ಪರಿಯಾರ ಪರಿಗ್ರಹ ದಿನ್ತುಪಾಣಿ
33. ಗ್ರಹಣಂ ಕೆಯ್ದು ಕೊಟ್ಟಾಪ್ಪೆರ್ಬ್ಬಾರ್ಣ ಮುತ್ತರಸರು ಶೀಯವಲ್ಲವರಸರುಂ ಟೆ
34. ಗುರೆಯರುಂ ಮಣಿಯರುನ್ನಂದ್ಯಾಲರುಂ ಶೀಮ್ಬಾಲರುಂ ಚಾತುರ್ವ್ವೈದ್ಯಮು ಮಱಿಯೆ
35. ಪೆತ್ತಾ ಎಲ್ಲಾ ಸಾಮನ್ತರುಮತ್ತಾಣಿಉಂ ಸಾಕ್ಷಿ ಚಾಟ್ಟೂರುಂ ಪೆರ್ಮ್ಮಾಣೂರುಂ ಸಮೀಪವ್'

IV B—

36. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವಸುನ್ಧರಾಂ ಷಷ್ಟಿಂ ವಪ ಸಹ
37. ಸ್ರಾಣಿ ಘೋರೇ ತಮಸಿ ವರ್ತ್ತತಃ ಬ್ರಹ್ಮಸ್ವಂ ವಿಷಂ ಘೋರಂ ನ ವಿಷಂ ವಿಷಮು
38. ಚ್ಯತೆ ವಿಷಮೇಕಾಕಿನಂ ಹಿನ್ತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌ

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39. ಶ್ರೀಕಮ್ ಅದ್ವಿದ್ದರ್ಕಾಂ ಶ್ರೀಧೃಢರ್ಕಾ ಸಧೃಶ್ಯ ಪಾರಿಪಾಲ
40. ಕಮ್ ಏಕಾಸಿ ನಾಸಿಪಕ್ಷ್ರ್ನೈ ಪ್ರಮ್ಮರಾಜ ಕೃಕಾಸಿ ಜ

I A—

1. स्वस्ति जितम्भगवता गतघनगगनाभेन पद्मनाभेन श्रीमज्जाह्नवेय
2. कुलामल व्योमावभासन भास्करस्य स्वखाल्गैक प्रहार खण्डितमहा
3. शिलास्थस्य लब्धबल पराक्रमयशसः दारुणारिगण विदारणरणो
4. पलब्धव्रणविभूषण विभूषितस्य काण्वायनसगोत्रस्य श्रीमत्कोङ्गणि
5. वर्म्म धर्म्ममहाधिराजस्य पुत्रस्य पितुरन्वागत गुणयुक्तस्य विद्या

I B—

6. विनय विहित वृत्तस्य सम्यक्प्रजापालन मात्राधिगत राज्याभिषेकस्य नाना
7. शास्त्रार्थ सद्भावादिगमप्रीणतमतिविशेषस्य विद्वत्काञ्चन निकषोप
8. लभूतस्य विशेषतोप्य अनविशेषस्य नीतिशास्त्रस्य वक्तृ प्रयोक्तृ कुशलस्य सु
9. विभक्त भृत्यजनस्य दत्तकसूत्रवृत्तेर्प्रणेतु श्रीमन्माधव महाधिराजस्य पुत्रस्य
10. पितृ पैतामहागुणयुक्तस्य अनेक चतुर्दन्तयुद्धावाप्त चतुरुदधि सलिलास्वा

II A—

11. दित यशसः समदद्विरद तुरगारोहणातिशयोत्पन्न तेजसो धनुरभियोग स
12. म्पादित सम्पद्विशेषस्य श्रीमद्दग्विर्म्ममहाधिराजस्य पुत्रस्य गुरुगोब्राह्मणपूजक
13. स्य नारायणचरणानुध्यातस्य श्रीमद्विष्णगोप महाधिराजस्य पुत्रस्य त्र्यम्ब
14. क चरणाम्भोरुह रज पवित्रीकृतोत्तमाङ्गस्य व्यायामोद्वृत्तपीनभुजद्वयस्य क्षुद्भामो
15. ग्र पिशिताशन प्रीतिकर निशितधारासेः कलियुगबलपङ्कावसन्न धर्म्मवृषोद्धरण नि

II B—

16. त्य सन्नद्धस्य श्रीमान्माधव महाधिराजस्य पुत्रस्याविच्छिन्नाश्वमेधावभृताभिषिक्त श्री
17. मद्कदम्बकुलगगन [ग] भस्तिमालिनः श्रीमद्कृष्णवर्म्म महाधि[रा]ज प्रयभागिनेयस्य जननी द्
18. वताङ्कपर्य्यङ्क एवाधिगतराज्याभिषेकस्य विजृम्भमाण शक्तित्रयस्य परस्परा
19. नवमर्देनोपभुज्यमानस्य असम्भ्रमादनमित समस्तसामन्तमण्डलस्य निरन्तर प्र
20. म बहुमानानुरक्त प्रकृतिवर्गस्य विद्याविनयातिशय परिपूतान्तरात्मनकार्थ्येयुगिना रा

III A—

21. ज चरितावलम्बिनं अनेक समर विजयोपार्जित विपुलयशः क्षीरैकार्णवीकृत
22. भुवनत्रयस्य निरवग्रहप्रधानशौर्य्यस्य अविषह्य पराक्रमकान्त भूतिराजमस्तका
23. र्पितप्रतिहत शासनस्य विद्वत्सुप्रथमगण्यस्य श्रीमत्कोङ्गणिमहाधिराजस्या विनी
24. त नाम्न [ः] पुत्रेण पुन्नाटरा[ज]स्कन्दवर्म्म प्रथपुत्रिका जन्मना स्वगुरु[गु]णानुगामिना पित्रापरस्य
25. न समावर्जितया स्वयमभिप्रीत्यालिङ्गित विपुलवक्षस्थलेन वृजृम्भमाण शक्तित्रयोप

III B—

26. नमित समस्त सामन्तमण्डलेन अन्दरिय आलत्तूर पोरुळरेय पेन्नगराद्यनेक समरमु
27. खमखाहुतप्रहत शूरपुरुषपशुपहारविघसविहस्तीकृताग्निमुखेन श्रीमत्कोङ्गणि वृ
28. द्धराजेन दुर्व्विनीतनामधेयेन समस्त पाण्णाट पुन्नाटाधिपतीना वै[ब]स्वतेन मनुना वर्णाश्र

29. मभिक्षणा दक्षिणान्दिशिमभिगोप्तुंपारियाप्तुवता प्रातिजनीनेन सुप्रजसा आत्मनप्रवर्द्ध विजयेश्व
30. र्य्येकान्नचत्वारिंशत्तमे विजयसंवत्सरे प्रवर्त्तमाने कार्तिकेमासे शुक्लपक्षे पुण्यायां स्तिथौ शतभिष

IV A—

31. जनक्षत्रे स्वस्तिश्री कोङ्गणि मुत्तरसर्क्कृष्णात्रेयत्तैत्रिय चरण
32. भूतशर्म्मगर्गौ शालिग्गामे सर्व्व परियार परिग्रहादिन्तुपाणि
33. ग्रहणं केय्दु कोट्टार्प्पॆ ब्भाण मुत्तरसरु शीयवल्लवरसरुंटे
34. गुरेयरुं मणियरुन्नंद्यालरुं शम्बालरुं चातुर्व्वैद्यमु मरियॆ
35. पेत्ता पल्ला सामन्तरु मत्ताणि उं साक्षि चाट्टूरुं पेर्म्माणूरुं समीपम्

IV B—

36. स्वदत्तां परदत्तां वा यो हरेति वसुन्धरां षष्टिं वप सह
37. स्त्राणि घोरे तमसि वर्त्ततः ब्रह्मस्वं विषं घोरं न विषं विषमु
38. च्यते विषमेकाकिनं हिन्ति ब्रह्मस्वं पुत्रपौ
39. त्रिकम् अद्भिर्द्दत्तां त्रिभूर्भुक्ता सभ्यश्च पारिपालि
40. तम् एतानि न निवर्त्तन्ते पूर्व्वराजकृतानिच

Transliteration.

I A—

1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jâhnavêya-
2. kulâmala-vyômâvabhâsana-bhâskarasya svakhâḷgaika-prahâra-khaṇḍita-mahâ-
3. śilâ-sthamba-labdha-bala-parâkrama-yaśasaḥ dâruṇâri-gaṇa-vidâraṇa-raṇô-
4. palabdha-vraṇa-vibhûshaṇa-vibhûshitasya Kâṇvayana-sagôtrasya śrîmat-Koṅgaṇi-
5. varmma-dharmma-mahâdhirâjasya putrasya pitur anvâgata-guṇa-yuktasya vidyâ-

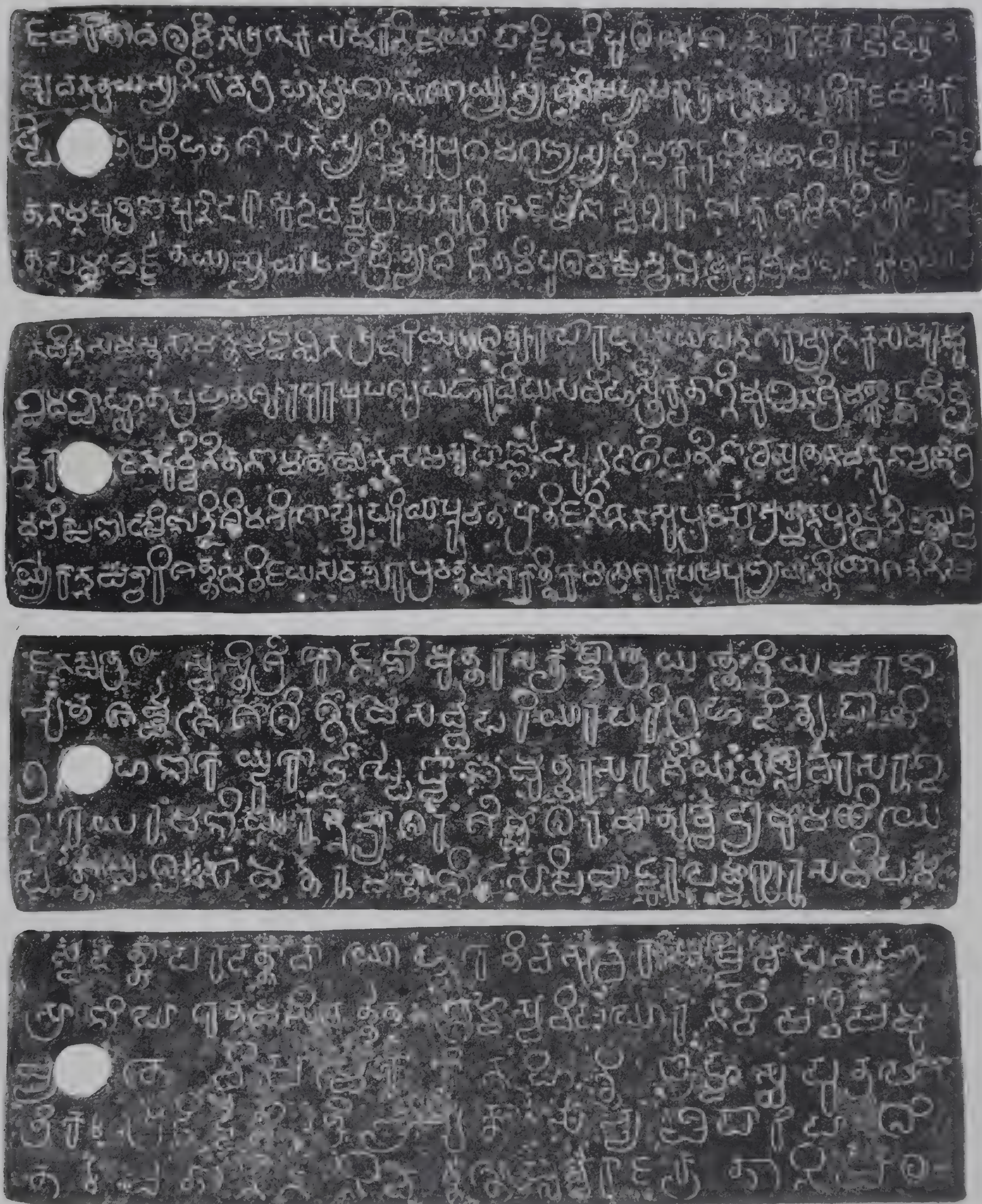
I B—

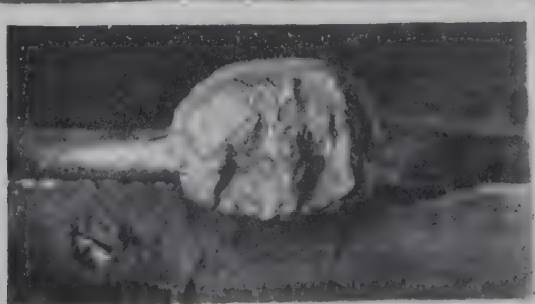
6. vinaya-vihita-vṛi(r)ttasya samyak-prajâ-pâlana-mâtrâdhigata-râjyâbhishêka-sya nânâ-
7. śâstrârttha-sadbhâvâd[h]igama-praṇita-[1] mati-viśêshasya vidvat-kâñchana-nikashôpa-
8. labhûtasya viśêshatôpy (a) anaviśêshasya[2] nîtiśâstrasya vaktṛi-prayôktṛi-kuśalasya su-
9. vibhakta-bhṛitya-janasya Dattaka-sûtra-vṛittêr̤ praṇêtu śrîmad[3] Mâdhava-mahâdhirâjasya putrasya
10. pitṛi-paitâmahâ-guṇa-yuktasya anêka-chaturddanta-yuddhâvâpta-chatur-udadhi-salilâsvâ-

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1 Read praṇîta. 2 Read anavaśêshasya. 3 Read śrîman.

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II A—

11. dita-yaśasaḥ samada-dvirata[1] turagârôhaṇâti-śayôtpanna-têjasô dhanur-abhiyôga-sa-

12. mpâdita-sampad-viśêshisya[2] śrîmadd Harivarmma-mahâdhirâjasya putrasya guru-gô-brâhmaṇa-pûjaka-

13. sya Nârâyaṇa-charaṇânudhyâtasya śrîmad Vishṇagôpa[3] mahâdhirâjasya putrasya T[r]yayambа-

14. ka-charaṇâmbhôruha-raja[h]-pavitrîkṛitôttamâṅgasya vyâyâmôtvṛitta[4] pîna-bhuja-dvayasya kshu[t]kshâmô-

15. shṭha-piśitâśana-prîtikara-niśita-dhârâsêḥ Kaliyuga-bala-paṅkâvasunna[5] dharmma-vṛishôddharaṇa-ni-

II B—

16. tya-sannaddhasya śrîmâd[6] Mâdhava-mahâdhirâjasya putrasyâvichchhinnâ-śvamêdhâvabhṛitâbhisbikta-śrî-

17. mad[7] Kadamba-kula-gagana-[ga]bhastimâlinaḥ śrîmad[8] Kṛishṇavarmma-mahâdhi[râ]ja-pṛiya[9]-bhâginêyasya jananî-dê-

18. vatâṅka-pariyaṅka-êvâdhigata-râjyâbhishêkasya vijṛi(r)mbhamâṇa-śaktitra-yasya parasparâ-

19. navamarddênôpabhûjyamânasya[10] asa[m]bhramâd anamita[11] -samasta-sâmanta-maṇḍalasya nirantara-prê-

20. ma-bahumânânurakta-prakṛiti-varggasya vidyâ-vinayâtiśaya-paripûtântarât-mana[ḥ] Kârtt(h)a-yuginâ[12] râ-

III A—

21. ja-charitâvalambina(ṃ)anêka-samara-vijayôpârjjita-vipula-yaśah-kshîrôdai-kârṇṇavîkṛita-

22. bhuvana-trayasya niravagraha-prâdhâna-śauryyasya avishahya-parâkrama-krânta-pṛiti[13]-râja-mastakâ-

23. rppitapratihata[14]śâsanasya vidvatsu prathama-gaṇyasya śrîmat-Koṅkaṇi-mahâdhirâjasyâvinî-

24. ta nâmna[h] putrêṇa Punnâṭarâ[ja] Skandavarmma-praya[15]-putrikâ-janma-nâ sva-guru[gu]ṇânugâminâ pitrâ parasu-

25. ta-samâvarjjatayâ[16] svayam abhiprîtyâlingita-vipula-vaksha-sthalêna vijṛimbhamâṇa-śakti-trayôpa-

III B—

26. -namita-samasta-sâmanta-maṇḍalêna Andariya Âlattûra Poruḷaṟeya Pernnagarâdyanêka-samara-mu-

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1 Read dvirada.
2 Read viśêshasya.
3 Read Vishṇugôpa.
4 Read dvṛitta.
5 Read paṅkâvasanna.
6 Read śrîman.
7-8 Read śrîmat.
9 Read priya.
10 Read bhujya-mâna trivarga-sârasya.
11 Read asambhramâvanamita.
12 Read yugîna.
13 Read prati.
14 Read tâpratihata.
15 Read priya.
16 Read samâvarjjitayâ.

27. kha-makhâhûta- prahata-śûra - purushu[1]-paśupahâra[2]- vighasa-vihastîkritâ-[3] gnimukhêna śrîmat Konganivṛi-
28 ddharâjêna Duvvînîta-nâmatêyêna[4] samasta-Pâṇṇâṭa-Punnâṭâdhipatînâ Vai[va]svatêna[5] Manunâ varṇṇâśra-
29. mabhikshaṇâ[6] dakshiṇân-diśim[7] abhigôptuṃ pariyâpnuvatâ[8] prâtijaninêna su-prajasâ âtmana[h]pravarddha[mâna] vijayaiśva-
30. ryyaêkânna[9]-chatvâriṃśattamê Vijaya-saṃvatsarê pravarttamânê Kâ[r]ttikê mâsê śukla-pakshê puṇyâyâṃ stithau Śatabhisha-

IV A—

31. ja-nakshatrê svasti śrî Kongaṇi Muttarasar Kṛishṇâtrêyar Taittriya-charaṇa-
32. Bhûtaśarmmargge Sâliggâme sarvva-pariyâra parigrahadintu pâṇi-
33. grahaṇaṃ keydu koṭṭâr Pperbbhâṇa Muttarasaru Śîyavallavarasaruṃ Ṭe-
34. gureyaruṃ Maṇiyarun Nandyâlaruṃ Śîmbâlaruṃ châturvvaidyamum aṟiye
35. pettâ ellâ sâmantarum Attâṇiüṃ sâkshi Châṭṭûruṃ Pernmâṇûruṃ samîpaṃ

IV B—

36. sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ shashṭiṃ vapa[10]-saha-
37. srâṇi ghôrê tamasi varttataḥ[11] brahmasvam [tu] vishaṃ ghôraṃ na vishaṃ vishaṃ u-
38. chyate visham êkâkinaṃ hinti[12] brahmasvaṃ putra-pau-
39. trikam adbhir ddattâṃ tribhṛir[13] bhuktâṃ sabhyaścha[14] pâripâli-[15]
40. taṃ êtâni na nivarttante pûrvva-râja-kṛitâni cha

Translation.

Lines 1—27.

As in the usual copper plate records of Durvinîta (praise of the Ganga Kings Konganivarma, Mâdhava, Harivarma, Vishṇugôpa, Mâdhava, Avinîta and Durvinîta *see* E. C. IX, Dodballapur 68 and Gummareddipura Plates, M.A.R. 1912, pp. 35–36).

Lines 28—35.

By śrîmat Kongaṇi Vṛiddharâja named Durvinîta, the lord of all the Pâṇṇâṭa and Punnâṭa, protector of the *varṇas* and *âśramas* like Vaivasvata Manu, able to defend the southern quarter, beloved of the subjects, possessed of good progeny, in the 39th victorious and prosperous regnal year in the month of Kârtika, in the bright fortnight, on an auspicious day, during the constellation of Śatabhishak :—

Be it well :—the illustrious Kongaṇi Muttarasar granted to Bhûtaśarma of Kṛishṇâtrêya (gôtra) and Taittirîyaśâkhâ the village Sâliggâme, free of taxes holding

1 Read purusha.
2 Read paśûpahâra.
3 Read kṛita-Kṛitântâgni.
4 Read Durvinîta-nâmadhêyêna.
5 Read Vaivasvatênêva.
6 Read mâbhirakshiṇâ.
7 Read diśam.
8 Read paryâptavatâ.
9 Read aikôna.
10 Read varsha.
11 Read vartate.
12 Read hanti.
13 Read tribhir.
14 Read sadbhiś.
15 Read paripâli.

the hand of the donee, after apprising Perbbâṇa Muttarasar, Sîyavallavarasar, the citizens of Ṭegure, Maṇiya, Nandyâla and Sîmbâla and the scholars versed in the four Vedâs of the gift. All the sâmantas and Attâṇi are witnesses (to this). The village granted is near Châṭṭûr and Permâṇûr.

Lines 36—41.

He who takes away land given by oneself or by others will lie in terrible darkness (hell) for sixty-thousand years. The property of Brahmans is a terrible poison. Poison is no poison; poison kills one man and the property of the Brahmans destroys children and grand-children. What is given with pouring of water, what is enjoyed by three generations, what is protected by good people, what is given by previous kings—these gifts do not cease.

Note.

This record belongs to the 39th regnal year of the Ganga king Śrîpurusha and registers the gift of the village Sâliggâme by him (called Kongaṇi Muttarasar in line 31) to a Brahman Bhûtaśarma of Kṛishnâtrêya-gôtra and Taittirîya-śâkhâ. The village given is stated to be situated near Châṭṭûru and Perinmâṇûru. From the details of the boundaries stated above it is not possible to locate the village Sâliggâme.

The gift is said to have been made in the presence of all the sâmantas (feudatories) and Attaṇi. Also Perbbâṇa Muttarasar, Sîyavallavarasar, Ṭegureyar, Maṇiyar, Nandyâlar, Śîmbalar, and the châturvvaidyas are said to have been informed of the grant. Of these Attâṇi is referred to as a donor during the reign of the Bâṇa king Mahâvaḷi Bâṇarasar in a record at Hulikunda (E. C. X, Bowringpet 48). He seems to have occupied a position of importance under Śrîpurusha (E. C. X, Kolar 229, 232). See also Nandi Plates of Śrîpurusha (M. A. R. 1914, p. 34.) Perbbâṇa was evidently a Bâṇa ruler. He may have been the same as Mahâvaḷi Bâṇarasar who is associated with Attâṇi. Regarding Śîyavallavarasar, a vîragal at Nekkundi tells us that the servants of Śîyavallavarasa fell during a cattle raid at Mâliyûr and Mr. Narasimhachar while noticing this inscription says that he is identical with Siyagella mentioned in some vîragals at Hiriguṇḍagal, Tumkur Taluk, as a contemporary of Śrîpurusha and his son Śivamâra II (M. A. R. 1917, p. 38). The other witnesses referred to are Ṭegureyar, Maṇiyar, Nandyâlar and Śîmbâlar. These seem to be the inhabitants of the villages Ṭegure, Maṇi, Nandyâla and Sîmbâla. *see* Keregâḷûr Plates of Mâdhava II, M. A. R. 1930, p. 120: Kodunjeruvu grant of the Ganga king Avinîta, M. A. R. 1924, p. 67, Nallâla grant of Durvinîta. ibid, p. 69, etc.). The word châturvaidya means those who are versed in the four Vêdas. It is usual to find the châturvêdyas or châturvaidyas cited as witnesses in the Ganga Plates (*see* the Nallâla grant cited before).

A difficulty has arisen with regard to the identification of the donor of this grant. Line 28 contains the name of Durvinîta and line 29 epithets in his praise. Then the regnal year and some details of dating are given and next in line 31 of the

plate IV we find Kongaṇi Muttarasar used in the nominative case and referred to as having made the gift. According to the text cited above, Kongaṇivriddharâja Durvinîta is to be interpreted as identical with Kongaṇi Muttarasar. But Konguṇi Muttarasar or Pṛithvî Kongaṇi Muttarasar is a name of Śrîpurusha and not of Durvinîta according to the inscriptions published so far. Also the witness Sîyavallavarasar cited points to Śrîpurusha and not Durvinîta as the donor. Hence it is to be inferred that the composer or engraver forgot to insert the genealogy of the Ganga kings from Durvinîta to Śrîpurusha in the plates and merely engraved the regnal year and the name Kongaṇi Muttarasa of Śrîpurusha after the word *suprajasâ* in praise of Durvinîta. This position would have to be reconsidered if any definite evidence is obtained to show that Durvinîta also bore the name Muttarasa.

The details of dating given, *viz.*, the 39th regnal year, Kârtikamâsa, Śuklapaksha and Satabhishak-nakshatra do not help us to determine the date of the present record. The Ganga king Śrîpurusha has been assigned the date 788 A. D. by Jouveau Dubreuil. In case, however, Durvinîta is taken as the donor, the date would fall about 643 A. D. according to the same author. The characters of the record seem to be of a later date than the usual grants of Durvinîta. (*See* Gummareḍḍipura Plates, M. A. R. 1912, p. 30, and Uttanûr Plates, M. A. R. 1916, p. 36).

CHITALDRUG DISTRICT.

HOSADURGA TALUK.

2

At the village Bâgûr in the hobli of Hosadurga, on a stone lying behind the Village Panchayat Hall.

Size 2′—6″×1′—9″.

Old Kannaḍa characters and language.

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಗ್ರಾಮದಲ್ಲಿ ಪಂಚಾಯಿತಿ ಹಾಲಿನ ಹಿಂದೆ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{3}{4}'$.

ಪೂರ್ವದ ಹಳಗನ್ನಡ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಬಾಲಾದಿತ್ಯರಾಳು
2. ಶ್ರೀಮುಜ್ಜನೆಮ್ಬೊನ್ನೀಲಸಿನ್ದ
3. ಮನಸಿಜರಾನಿಱಿದು
4. ಪಿಡಿದು ತಾನ್ಪೊನ್ದಿದಾನ್

(*a*) CHOLASETTIPALLI GRANT OF DEVARAYA II. *PLATE XXIII*

(p. 157).



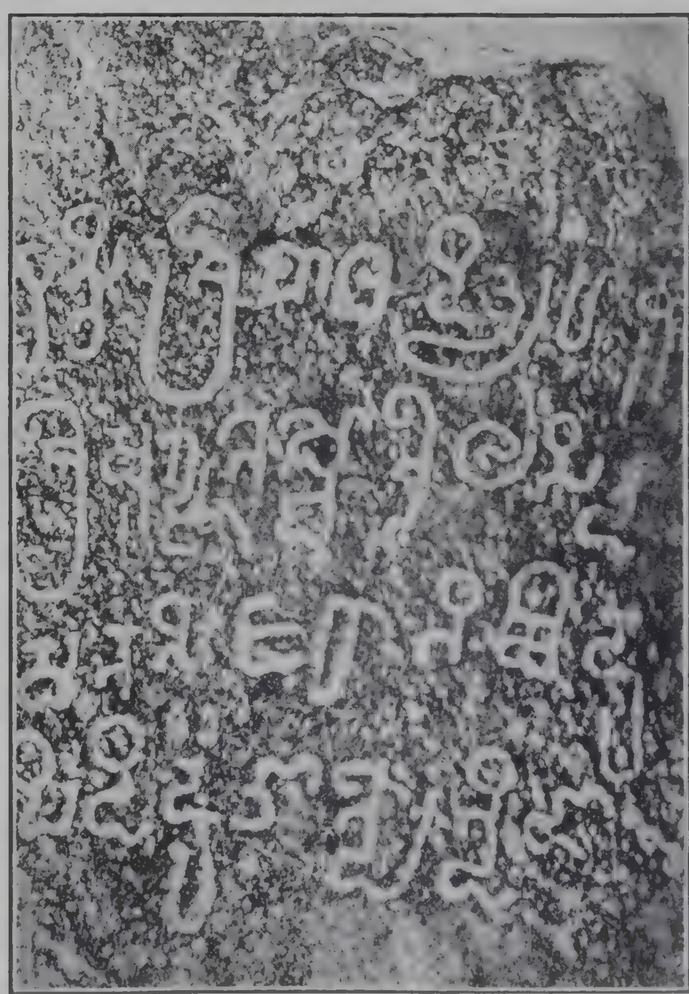
1.



2.



3.



(*b*) STONE INSCRIPTION, BAGUR, HOSADURGA TALUK (p. 134).

Transliteration.

1. svasti śrî Bâlâdityar-âḷu
2. śrî Munjanembôn Nîlasinda
3. Manasijarân iṟidu
4. piḍidu tân pondidân

Translation.

Be it well. A servant of Bâlâditya named Śrî Munja pierced Nîlasinda Manasijar and captured them and himself died.

Note.

This inscription is carved in old Kannaḍa characters which may belong to the end of the 8th century or the beginning of the 9th century A.D. The square form of *ba* is used, *ra* is not open but closed, *la* is turned round, etc.

The record refers to the heroism of a warrior named Śrî Munja, servant of Bâlâditya. Nothing is known about this Bâlâditya. Munja is said to have wounded and taken as prisoner Nîlasinda Manasijar. It is possible to interpret the word Nîlasinda Manasijar as Nîlasinda and Manasija. Nîlasindar may be a chief of the Sinda dynasty of rulers whose kingdom Sindavâḍi included parts of Shimoga, Chitaldrug, Dharwar and Bijâpur Districts. Though the Sindas came into prominence after the 10th century some references to their earlier rule are also found (*see* Mysore and Coorg from the Inscriptions by Rice, p. 147). The name Nîlasinda is not met with so far.

Manasijar was an officer under the Ganga king Śrîpurusha (E. C. III, T.-Narasipur 1) as stated in a stone record at Talakâḍ. In case Manasijar of the present inscription is identical with him he would be a subordinate of Śrîpurusha. In case this identity is assumed, it is possible to take Bâlâditya as a Châlukyan prince like Vikramâditya or his brother Chandrâditya. There were frequent wars between the Gangas and Châlukyas after the reign of Śrîpurusha and the present record may be an instance of such a battle in which the Sindas also took part.

The place of the battle has not been mentioned in the record. It is however probable that the fighting may have taken place at Bâgûr itself, the village in which the inscription is found. Inscriptions of the reign of Śrîpurusha and his son Śivamâra frequently refer to a battle at Bâgeûr and it is possible that this Bâgeûr may be the same as the present Bâgûr though it was provisionally identified with Bâgûr in the Channarâyapaṭṇa Taluk in a previous report (M. A. R. 1939, pp. 121–125). The date of Śrîpurusha is about 788 A. D. The present record may belong therefore to the close of the 8th century A. D.

3

At the same village Bâgûr, on a slab set up at the Chandrâpuri entrance.
Size 4′ × 2′.

Kannada language and characters.

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಚಂದ್ರಾಪುರಿ ಬಾಗಿಲಲ್ಲಿ 110ನೆಯ ನಂಬರು ಶಾಸನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×2′.

1. ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂ
2. ದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜ
4. ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷಂಗಳು
5. ೧೪೬೬ನೆಯ ಶೋಭಕ್ರಿತು ಸಂವತ್ಸರದ ವಯಿ
6. ಶಾಖ ಶು ೧೫ ಬ್ರಿ ಶ್ರೀಮನ್‌ಮಹಾರಾಜಾ
7. ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಸದಾಶಿವ
8. ದೇವ ಮಹಾರಾಯರು ಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೆಉತಂ ವಿರಲಾಗಿ ಆ
9. ವರ ಸಂದಾನದ ಪೊನಪ್ಪನಾಯಕರ ಮಕ್ಕಳು ಕೃಷ್ಣಪ್ಪನಾಯ
10. ಕರು ತಂಮಮರಮಾಗಣಿಗೆಸಲುವ ಬಾಗುರಸೀಮೆಯ
11. ಚೆಂನಸಮುದ್ರಗ್ರಾಮವನೂ ರಾಮಾಣ್ಯದ ಬೊಂಬಲಾ
12. ಟದ ರಾಮಯ್ಯನವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸ್ತರು ಯಿದಕ್ಕೆ
13. ಆವರು ತಪ್ಪಿದರೆ ತಂಮ ತಂದೆ ತಾಯ ವಾರಣಾಸಿಯಲಿ ವಧಿಸಿದ ಪಾ
14. ಪಕ್ಕೆ ಹೋಹರು ಆ ಗ್ರಾಮಕ್ಕೆ ತಪ್ಪಿದವನ ಹೆಂಡತಿಯ ಆವ
15. ಹೆಂಡತಿಯ ಕೊಟ
16. ಲಕಿದನು

Transliteration.

1. śubham astu namas tuṃga-śiras-tumbi-chaṃ-
2. dra-châmara-chârave trai-ḷôkya-nagarârambha-
3. mûla-stambhâya Śambhave ǀ svasti śrî vija-
4. yâbhyudaya Śâlivâhana śakavarushaṃgaḷu
5. 1466 neya Śôbhakritu-saṃvatsarada Vayi-
6. śâkha śu 15 Bri śrîman mahârâjâ-
7. dhirâja râjaparamêśvara śrî Vîrapratâpa Sadâśiva-
8. dêva-mahârâyaru prithvirâjyaṃ geütam viralâgi â-
9. vara saṃdânada Ponappa-nâyakara makkaḷu Krishṇappa-nâya-
10. karu taṃm[a] amara-mâgaṇige saluva Bâgura sîmeya
11. Cheṃnasamudra-grâmavanû Râmâṇyada boṃbalâ-

12. ṭada Râmayyanavarige sarvamânyavâgi pâlistaru yidakke
13. âvaru tappidare taṃma taṃde tâya Vâraṇâsiyali vadhisida pâ-
14-16. . . . .

Translation.

Good fortune. Salutation to Śambhu. Be it well. On Thursday the 15th lunar day of the bright half of Vaiśâkha in the year Śôbhakṛitu, 1466th year of the auspicious Śâlivâhana era :—

While the illustrious mahârâjâdhirâja râjaparamêśvara śrî vîra-pratâpa Sadâśivadêvamahârâya was ruling the earth :—

His agent or envoy (saṃdhânada) Ponappa-Nâyaka's son Kṛishṇappa Nâyaka granted to Râmayya of *Râmâṇyada Bombalâṭa* (marionette show of the Râmâyaṇa story) the village Chennasamudra in Bâgura-sîme in his *amara-mâgaṇi*, free of taxes. He who confiscates this will incur the sin of slaying his parents in Benares (Further imprecations continue, but have been omitted in the transliteration and translation).

Note.

This is an instance of the grant of a village for the enactment of a marionette show of the Râmâyaṇa story. The date of the grant corresponds to Thursday, 19th April 1543 A.D. and the grant was made in the reign of Sadâśiva of Vijayanagara by Kṛishṇappa Nâyaka whose title *sandhânada* indicates that he was an envoy of the king.

4

At the same village Bâgûr, on a slab in the pavement of the rangamaṇṭapa in the shrine of the goddess in the Chennakêśava temple.

Kannaḍa language and characters..

ಅದೇ ಬಾಗೂರು ಗ್ರಾಮದ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಅಮ್ಮನವರ ಗುಡಿಯ ರಂಗಮಂಟಪದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ
2. ಂಗಉಟಯ ಸ್ವಾಮಿಸೇವೆಯ
3. ಂಮಾಡಿದ

Note.

This records that a person named Gauṭaya did service for the god. Probably he constructed the rangamaṇṭapa of the shrine of the goddess (Lakshmî) in the above temple of Chennakêśava.

No date is given. The characters seem to belong to the 18th century A.D.

5

HOLALKERE TALUK.

At the village Kumminagaṭṭa in the hobli of Tâḷya, on a vîragal set up near the Îśvara temple.

Size 3′×2′—6″.

Kannaḍa language and characters.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಕುಮ್ಮಿನಗಟ್ಟದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′×2½′.

I ನೆಯ ಪಟ್ಟಿ.—

1. ಸ್ವಸ್ತಿಶ್ರೀಮತುವಿಷು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೧ ಸೋಮ
   ವಾರದಂದು ಸಿಂಗೆಯನಾಯ್ಕ ಮುಲೆಹಾಸಿಂದನು
2. . . . . . ಕಾದಿದಲ್ಲಿ ಕುಂಬೆಯನಹಳ್ಳಿಯ ಘಟ್ಟದ
   ಪಡಿಯನಾಯ್ಕನು ಯಿಟ್ಟಿಯಲ್ಲಿಱಿದು ಕು

II ನೆಯ ಪಟ್ಟಿ.—

3. ದುರೆಯ ಕಳ . . . . . . ಕುದುರೆಯ . . .
4. ಳತ್ತಱಿದು ಕುಂಬೆಯನಹಳಿ . . .
   ಗೋಡಬಯಲಲಿ ಸಂದರು.

Note.

This records the valour of a warrior named Paḍiya Nâyaka of Kumbeyanahaḷḷi valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda. He is said to have fought with a spear and died in the battle. The date of the record is given as Vishu sam. Srâvaṇa śu 1 Monday. No Śaka year is given. The characters seem to belong to the 13th century A.D. Kumbeyanahaḷḷi was probably the old name of Kumminagaṭṭa.

6

HIRIYUR TALUK.

At the town of Hiriyûr in Hiriyûr hobli, on a pillar in front of the Vîrabhadra temple.

Kannaḍa language and characters.

ಹಿರಿಯೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಗರುಡಗಂಬದ ಪೂರ್ವಮುಖದಮೇಲೆ ಬರೆದಿರುವುದು.

1. ವೀರೇಶ್ವರ ದೇವ
2. ರ ಕಂಬವ ನಿಲಿ
3. ಸಿದ ಸಿದ್ಧಮಲ್ಲಿ
4. ಕಾರ್ಜುನದೇವ
5. ರ ತಂದೆತಾಯಿ
6. ಗಳು ಮಂ[ಗ]ಳವು
7. ಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. Vîrêśvara-dêva-
2. ra kaṃbava nili-
3. sida Siddha Malli-
4. kârjuna-dêva-
5. ra taṃde tâyi-.
6. gaḷu maṃ[ga]ḷa ma-
7. hâ śrî śrî

Translation.

The parents of Siddha Mallikârjunadêvar who set up the pillar of the god Vîrêśvara. Good fortune.

Note.

This inscription is carved on the pillar below the bas-relief figures of a couple who appear to be of high rank from their drapery, etc. They are said in the record to be the parents of a person named Siddha Mallikârjunadêva who set up the above pillar. The characters seem to belong to the 17th century A.D.

7

Challakere Taluk.

At the village Reḍḍihaḷḷi in the hobli of Chaḷḷakere, on a stone near the Mallikârjuna temple.

Size 2′ × 1′—3″

Kannaḍa language and characters.

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ರೆಡ್ಡಿಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × $1\frac{1}{4}$′.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಶಾಲಿವಾಹ
2. ನಶಕವರುಷಂಭುಲು ?
3. ವಿಕೃತಿಸಂವಥ[ರಮಾ]
4. ಗ ಸುಧ ಲ ಮಿ
5. ಮಂ ತಿರು[ಮಲ]
6. ಪತಿಗೆ
7. ಬಿಟ್ಟಮಾನ್ಯ

Note.

This records the grant of some land for the God Tirumalapati (or Venkaṭaramaṇasvâmi) on Tuesday, the 8th lunar day of the bright fortnight of Mâgha in the year Vikṛiti. No Śaka year is given.

The characters seem to belong to the 17th century A.D.

HASSAN DISTRICT.

8

Belur Taluk.

At the town of Bêlûr, on a pillar lying in the enclosure of the Kêśava temple. (This was brought from the ruins of the fort walls at Bêlûr).

Kannaḍa language and characters.

ಬೇಲೂರು ಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಭಾನುಸಂವತ್ಸರ ಸುರಿಸಂ
2. ಕ್ರ ಮಾಣ ಸಾತಿವಡೆರು . . . . ಬರ
3. ಲೆಂದು ಸಗಣೇಸ್ವರಕೊಪ್ಪ ಸಾತಯ ವಡೆ
4. ರು ವೊತ್ತೆಸಲಲೆಂದು ರಾಸಿಗೆ ಸೊಪ್ಪ
5. ಕಟ್ಟಿ ರಾಜ(ಸಿ)ಯವದೆಲ್ಲವನು ಹೇರಾಸಿ ಮಾ
6. ಡಿದರು ಗೋಳಿಯಬೀಡಿನ ಸಿವದೇವನ ಹೆಂಡ
7. ತಿ ಗರಜಿಯಲಿ ಗಂಡು ಜನವಂ ವೊಡಗೊಂಡು
8. ಬಂದು ತಂನ ಭತ್ತವನು ಕೊಂಡರೆಂದು ಬಂ
9. ದು ಆರಾಸಿಯೊಳಗೆ ತಂನ ಭತ್ತವನು ಕೊಂ
10. ಡು ಹೋದರು ಮಿಕ್ಕಾದ ಭತ್ತ ನೂಱಮೂವತ್ತೆರಡು ಸೊ
11. ಲಗೆ ಭತ್ತವನು ಬೇಲೂರಪಟ್ಟಣಸ್ವಾಮಿಯಿಂ ತೆ
12. ಗೆದು ಸೊಲಗೆಯಲಿ ಆ ನೂಱಮೂವತ್ತೆರಡು ಸೊಲ
13. ಗೆ ಭತ್ತವನೂ ಹೊಯ್ದರು ಆವಾವವನು ಧರ್ಮ್ಮ ಬು
14. ದ್ಧಿ ಉಳ್ಳವನು ದೇವರಿಗೆ ಆ ಭತ್ತವ ಯೀಸಿಕೊಂ
15. ಡು ಸೊತೆಯನಿಕ್ಕಿಸುವುದು ಯಿದಕ್ಕೆ ರಾಜು ಉಡೆ
16. ಱ ಅಕ್ಕರಿಲ್ಲಾ . . . . (ದುಣುವ ॥ ?)

Note.

This inscription seems to record that one Sâtivaḍeyar or Sâtayavaḍeyar of Sagaṇêśvarakoppa pledged the produce of all his lands in that village for some act of charity and sealed the whole heap of grain of his by covering it with leaves. But it is stated that a lady who was the wife of Śivadêva of Gôḷiyabîḍ brought some men from Garaji and took away from the sealed heap what she claimed to be her own portion of the paddy which had been put into the heap. The remaining hundred and thirty-two solages of paddy were measured and taken away from (the custody of) the paṭṭaṇasvâmi of Bêlûr. It was stipulated that any charitable man might receive this paddy and do the mortar-pointing work (or white-washing) in the

temple. It was further laid down that there was no written charter of the king and priests (or Râju uḍer) for this grant.

The meaning of this record is far from clear. It is not stated in what temple the mortar work (or white-washing work) should be done. But the mention of paṭṭaṇasvâmi of Bêlûr makes it probable that the temple referred to is the well-known Kêśava temple at Bêlûr. Nothing is known about this Sâti Voḍeyar.

The date of the grant is given as Svabhânu-saṃvatsara Sûrya-sankramaṇa. The date is not expressed in terms of the Śaka era. No particular sankramaṇa day on which the event occurred is named.

The characters seem to belong to the 15th or 16th century. In the 15th line there is an expression *yidakke Râju uḍera akkarillâ*. This might be interpreted as: "there is no authority (letter) of Râju uḍer (Râja Vaḍeyar) for this" or "there is no (necessity for) authorisation of this grant from the kings or priests." In case the former meaning is taken, the grant would go to the reign of King Râja Vaḍeyar I of Mysore who became king of Seringapatam in 1610 A.D., but he was not the ruler of the Bêlûr kingdom in his reign and the characters also point to an earlier date.

The place Sagaṇêsvara Koppa cannot be located. There are two villages Hire Sakuna and Chikka Sakuna in the Sorab Taluk. Whether they have anything to do with Sagaṇêsvara Koppa cannot be determined. Śakunarâya is said to be the name of the god Ânjanêya (M.A.R., 1911, p. 53). Gôḷiyabîḍ and Garaje are villages in the Mûḍagere and Bêlûr Taluks.

9

At the same town Bêlûr, on a fragmentary stone found in the back-yard of Mailârayya's house.

Size 2′×1′.

Kannaḍa language and characters.

ಬೇಲೂರು ಕಸಬೆಯಲ್ಲಿರುವ ಮೈಲಾರಯ್ಯನವರ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ನೆಲವನ್ನು ಅಗೆಯುವಾಗ ಸಿಕ್ಕಿದ ಶಾಸನದ ತುಂಡು ಕಲ್ಲು—ಎಡಭಾಗ ಹೋಗಿದೆ.

ಪ್ರಮಾಣ 2′×1′.

1. . . . . ತ್ರೈತ
2. . . . . ವಾಪಳ
3. . . . . ಪೊಯ್ಸಳ ಚಕ್ರವ
4. . . . . ಮಹಾರಾಜಧಿರಾಜಂ
5. . . . . ದ್ಯುಮಣಿ ಸರ್ವ್ವಜ್ಞ ಚೂಡಾ
6. . . . . ಡ ಏಕಾಂಗ ವೀರ ಅಸಹಾಯ
7. . . . . ಮಗಧರಾಜ್ಯ ನಿಂಮ್ಮೂರ್ಳನ ಚೋಳ ರಾಜ್ಯ
8. . . . . .ಹೊಯ್ಸಳ ಶ್ರೀವೀರ ನಾರಸಿಂ
9. . . . . ರಲು ಸಕ ವರುಶದ ೧೧೫೦ ನೆಯ ವಿಶುಸಂ

10. . . . . ರೂಂ ಮೆಯಲಂಣ್ಣಮ ಭಟ್ಟರ ಮಗ ದೋರಪ
11. . . . . ವೇಳಾಪುರದಲ್ಲಿ ಶ್ರೀ ಗೋಪಾಳದೇವರನು ಸು
12. . . . . ರಕ್ಕಂ ತೊಳ್ಳಲು ಮುದ್ದಗಉಡ ಚಟ್ಟಗಉಡ ತಗ
13. . . . . ಲೋಕಗಉಡ ಕಂಣ್ಣಗುಪ್ಪೆಯ ಬಂಮ್ಮಗಉಡನೊ
14. . . . . ಳು ಆ ನಾಡೊಳಗಣ ಕಾರಬಯಲನು ಧಾರಾಪೂರ್ವ್ವ
15. . . . . ದಂಣ್ನಾಯಕರು ಯೀಗೋಪಾಳ ದೇವರಿಗೆ ಎಂಮ್ಮೆಸಂದಿಯ ಹೊಸಹ
16. . . . . ಸ೨ ಲಗೆ ಗದ್ದೆಯನು ಬಿಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ
17. . . . . ಸುಂಕದ ರಾಮದೇವ ಹೆಗ್ಗಡೆ ಬೆಲುಹೂರ ಕೊಟ್ಟಗೆದೆಱೆವೊ
18. . . . . ರಸಮಸ್ತ ನಖರಂಗಳು ನೂಲಪರ್ವ್ವಕ್ಕೆ ಸಲಿಸಿ ಬಹಗಗಸೆಡೆ
19. . . . . ವಾಸಿ ಮಾಧವ ದಂಣ್ನಾಯಕರು ಗೋಪಾಳ ದೇವರಿಗೆ ತಗರೆನಾಡೊಳ
20. . . . . ಡಿ ಕೊಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಮಲಿಯದಂಣ್ನಾ
21. . . . . ದಂಣ್ನಾಯಕರು ತಗರೆ ನಾಡೊಳಗಣ ಮಲ್ಲವಳ್ಳಿಯನು ಶ್ರೀಗೋಪಾ
22. . . . . ಯ ಬಸವಯ್ಯನ ಮಗ ಸಾವಾಸಿ ಬೊಪ್ಪಜ್ಜನು ಬಳ್ಳವೆನಾಡೊಳ
23. . . . . ಬೆಲೆಗೋಳಾಗಿ ಕೊಂಡು ಕೊಟ್ಟನು ಈ ಧರ್ಮ್ಮಕ್ಕೆ ಶ್ರೀವೈಷವರುಂ
24. . . . . ನೂಱೆಂಟು ಮಹಾಜನಂಗಳು ಮದುವೆಯಲು ಉಚಟಿ (ವ?)
25. . . . . ಂತದಲು ಹಾಗಬಂದು ಯಿಂತಿನಿಸುವನು ಬೆಲುಹೂ
26. . . . . ಬಹರು ಈ ಧರ್ಮ್ಮಕ್ಕೆ ಅವರುಂ ಸಹಾಯರು ನರಸಿಂಗ
27. . . . . ಡಲ ಗದ್ದೆಯನು ಶ್ರೀಗೋಪಾಳ ದೇವರಿಗೆ ಸಗ
28. . . . . ಯಮಗ ಮಾಚಿಸೆಟ್ಟಿ ಶ್ರೀ ಗೋಪಾಳ ದೇವರಿಗೆ ಮಂ
29. . . . . ದತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ
30. . . . . ದಾನಾಛ್ರೇಯೋನು ಪಾ
31. . . . . ಂದ ದಂಣಾ . . . .

Note.

This record is full of lacunæ as a portion of the inscription slab is broken and a portion to the left is lost.

It belongs to the reign of the Hoysaḷa king Narasimha II and is dated in the year Vishu Ś 1150. . . . It states that the god Gôpâḷadêvaru was set up at Bêlûr in that year by Aṇṇamabhaṭṭa's son Dôrapa and that certain gauḍas named Muddagauḍa of Toḷalu, Chaṭṭagauḍa, Lôkagauḍa of Tagare, Bammagauḍa of Kaṇṇaguppe made a grant of land named Kârabayal for the god. Among the other grants for the same temple are mentioned the gift of *koṭṭage-dere* (tax on cattle sheds) of Beluhûr (Bêlûr) by Râmadêva-heggaḍe, customs officer, some money grant by the *nakharas* (merchants) for the *nûla-parvva* festival (Śrâvaṇi festival): some land grant in the Tagare-nâḍ district by Sâvâsi Mâdhava-daṇṇâyaka: the gift of the village Mallavaḷḷi in Tagarenâḍ by the mahâpradhâna Maliya-daṇṇâyaka: the gift of some land by Sâvâsi Boppajja, son of Basavayya, after purchasing the same in the Baḷḷavi-nâḍ district and also the gift of some land at Emmesandi village by some daṇṇâyaka.

The Śrîvaishṇavas (of Bêlûr) and 108 mahâjanas (Brahmans) also of Bêlûr? agreed to pay one hâga on each occasion of marriage in their houses for the services of the same god Gôpâḷa and they would thus help or protect the charity. A person named Narasinga is said to have given wet lands to the extent of one salage for the god and another person named Mâchiseṭṭi is also stated to have made some grant for the same god. The details of the grant are not clear.

The usualimprecatory stanza occurs at the end of the grant.

It is not known what became of the temple of Gôpâḷasvâmi referred to here at Bêlûr. No temple of that name now exists in the town.

The dating of the grant seems to be irregular. Ś 1150 is Sarvadhârin corresponding to 1228 A.D. The nearest cyclic year Vishu is Ś 1143 equivalent to 1221 A.D. Taking the cyclic year as correct, the date is equivalent to 1221 A.D.

10

At the same town Bêlûr on a stone set up in the land of Varadaiyangâr near the Yagachi river to the north-east.

Size $2'$—$6'' \times 1'$.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿ ಹೊಳೆಯು ಬಳಿ ಇರುವ ವರದಯ್ಯಂಗಾರ್ಯರ ಗದ್ದೆಯಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದು ಈಗ ತೆಗೆದಿಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1'$.

ಶಂಖ, ಕೋದಂಡರಾಮ, ಚಕ್ರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಬಹುಧಾನ್ಯ ಸ
2. ೦ವತ್ಸರದ ಭಾದ್ರಪದ ಶು ೧೦ ವ (ಮ?)
3. ೦ ಶ್ರೀಮದಮಹಾರಾಜಾಧಿರಾಜ ರಾ
4. ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಹರಮ
5. ಹಾರಾಯರು ಶ್ರೀವೀರಬುಕ್ಕರಾಯರು
6. ತೆಪ್ಪದ ನಾಗಂಣವೊಡೆಯರಕಯ್ಯ
7. ಲು ಮಾಡಿಸಿದ ದ್ಧಂಮ್ಮ್ರವನೂ ಪಾಲಿಸಬೇ
8. ಕೆಂದು ಹರಿಹರಮಹಾರಾಯರು ಗುಂ
9. ಡಪ್ಪದಂಣಾಯಕವೊಡೆಯರಿಗೆ ನಿರೂ
10. ಪವಕೊಟ್ಟು ಬೇಲೂರ ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀ
11. ಪಾದಂಗಳ ಮಠದ ಶ್ರೀರಾಮದೇವರಿಗೆ
12. ಪೂರ್ವ್ವದಲ್ಲಿ ಅರಮನೆಯಿಂದ ಶ್ರೀರಾಮ
13. ದೇವರ ಅಮ್ರುತಪಡಿ ಯತಿಗಳಭಿಕ್ಷೆ ದೇವ
14. ರ ದೀಪ್ತಿಗೆ ಕೊಟ್ಟುಬಹ ವರಹಗಳ॥ ೩
15. ರಿಂಗೆ ಬೇಲೂರ ಮಾಲೆಗಾಱ ಚಉಡ

16. ಪ್ಪಬಸವ . . . . . ಸೆಟ್ಟಿಗಳಭಾಗೆ
17. ಯ ಕೋಟೆ . . . ಯಬಯಲಗ
18. ದೆಕಡಹು . . . . ಬಯಲಲೂ

ಎಡಗಡೆ.—

19. ರಿಂದೆ ಬೇಲೂರ ಮಾಲೆಗಾಙಿ ಚಉ
20. ಡಪ್ಪಬಸವಂಣನಾಯಕರುಗಳಿ
21. ಗೆ ಯೀಕೋಟೆಯಬಯಲಗದೆಕಡಹು
22. ಭಣಗಿಲಬಯಲಲು ಕಡಹು ೧೮ಉ
23. ಭಯಂ೨ನು ಶ್ರೀರಾಮದೇವರಿಗೆ ಕೊಟ್ಟಕೊ
24. ಡಗಿಯಾಗಿ ಬೇಲೂರನಾಗರಸರು ಗು
25. ಡಪ್ಪದಂಣಾಯಕವೊಡೆಯರ ನಿ
26. ರೂಪದಿಂದ ಹೊಂನಿಂಗೆ ಶಲವಾಗಿ ಕೊ
27. ಡಗಿಯಾಗಿಸೇಡವಹಂಗೆ ಕೊಟ್ಟಗದ್ದೆ ಊ
28. ರಸೇನಬೋವ ನಾರಾಣದೇವನ ಬರಹ ನಾ
29. ಗರಸ್ವರ ಬರಹ ಯೀಧಂಮವನೂ ಬ್ರಾ
30. ಹ್ಮಣ ಕ್ಷತ್ರಯ ವಯಿಶ್ಯ ಶೂದ್ರ ಮುಂ
31. ತಾಗಿ ಕಿಡಿಸಿದವರಿಗೆ ಶ್ರೀವಾರಣಾಸೆಯ
32. ಲಿ ಗುರುಮಾತಾಪಿತೃಗಳ ವಧಿಸಿದ ದೋ
33. ಷದಲಿ ಹೋಹರು ॥ದಾನಪಾಲನಯೋ
34. ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾ
35. ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
36. ದಂ ಮಂಗಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svasti śrîmatu Bahudhânya-sa-
2. ṃvatsarada Bhâdrapada śu 10 Va (Ma ?)
3. ṃ śrîmada mahârâjâdhirâja râ-
4. ja-paramêśvara śrî Vîra Harihara-ma-
5. hârâyaru śrî Vîra Bukkarâyaru
6. Teppada Nâgaṃṇa-voḍeyara kayya-
7. lu mâḍisida ddarmmavanû pâlisabê-
8. keṃdu Harihara-mahârâyaru Guṃ-
9. ḍappa-daṃṇâyaka-voḍeyarige nirû-
10. pava koṭṭu Bêlûra Surêndra-tîrtha-śrî
11. pâdaṃgaḷa maṭhada Śrî Râma-dêvarige
12. pûrvvadalli aramaneyiṃda śrî Râma-
13. dêvara amrutapaḍi yatigaḷa-bhikshe dêva-

14. ra dîptige koṭṭubaha varaha ga 4½ 3
15. riṃge Bêlûra mâlegâṟa Chaüda-
16. ppa Basapa . . . . seṭṭigaḷa bhâge-
17. ya kôṭe . . . . ya bayala ga-
18. de kaḍahu . . . . . bayalalû-

Left side—

19. riṃde Bêlûra mâlegâṟa Chaü-
20. ḍappa Basavaṃṇa-nâyakarugaḷi-
21. ge yi-kôṭeya bayala gade kaḍahu
22. Bhaṇagila-bayalalu kaḍahu 1 ü-
23. bhayaṃ 2nu Śrî Râmadêvarige koṭṭa ko-
24. ḍagiyâgi Bêlûra Nâgarasaru Gu-
25. ṃḍappa-daṃṇâyaka-voḍeyara ni-
26. rûpadiṃda hoṃniṃge śalavâgi ko-
27. ḍagiyâgi naḍavahaṃge koṭṭa gadde û-
28. ra sênabôva Nârâṇa-dêvana baraha Nâ-
29. garasara baraha yî dhaṃmavanû Brâ-
30. hmaṇa Kshatriya Vayiśya Śûdra muṃ-
31. tâgi kiḍisidavarige śrî Vâraṇâseya-
32. li guru-mâtâ-pitrugaḷa vadhisida dô-
33. shadali hôharu ‖ dâna-pâlanayô[r]
34. madhye dânâchhrêyônu-pâlanaṃ dânâ[t]
35. svarggam avâpnôti pâlanâd achyutaṃ pa-
36. daṃ maṃga[ḷa] maha śrî śrî śrî

Translation.

Be it well. On the 10th lunar day of the bright half of Bhâdrapada in the year Bahudhânya, on Vaḍḍavâra, the illustrious mahârâjâdhirâja râja-paramêśvara śrî Vîra Hariharamahârâya issued a nirûpa to Guṇḍappa-daṇṇâyaka, in order that he might protect the charity made by śrî Vîra Bukkarâya through Teppada Nâgaṇṇa Voḍeyar:—

In place of the former payment by the palace of 4 varahas and 8 haṇas to the god śrî Râma, of the maṭha of Surêndratîrtha-śrîpâda at Bêlûr for food offerings to the god Śrî Râma, feeding of ascetics and illuminations, wet lands to the extent of 2 kaḍahus consisting of the portions of wet lands of Mâlegâṟa (garland-maker) Chauḍappa and Basappa in the rice lands adjacent to the fort at Bèlûr? including one kaḍahu in Bhaṇagilabayal [meaning of the details of the lands granted not clear] were given as *koḍagi* for the god Śrî Râma dêvaru by Nâgarasa of Bêlûr under the nirûpa of Guṇḍappa-daṇṇâyaka Voḍeyar.

Writing of Nâraṇadêva, the village accountant. Writing (signature) of Nâgarasa.

Whoever destroys this gift, whether a Brahman, Kshatriya, Vaisya or Śûdra, will incur the sin of slaying his parents in the holy Vâraṇâsi. Between making a gift and protecting it, protecting a gift is more meritorious than making the gift. By making a gift one goes to svarga, by protecting a gift one goes to a region from which there is no fall. Good fortune.

Note.

This inscription stone was lying buried in the land of Mr. Varadaiyangâr and discovered by him while making some improvements to his land. There is writing both on the front and a side of the stone. Above the writing in front are carved the figures of conch and discus and Râma holding a bow.

The inscription is stated to have been issued during the reign of the Vijayanagar king Harihara. From the references to his predecessor Bukkarâya and also to the ministers Teppada Nâgaṇṇa Voḍeyar and Guṇḍappa-daṇṇâyaka, it is evident that this Harihara is Harihara II who ruled from 1377 to 1404. The object of the grant is to record the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndra-tîrtha of Bêlûr in place of a money grant of 4 varahas and 8 haṇas made by the king Bukkarâya (Bukka I, 1356–1377) from his palace for the same object through his minister Teppada Nâgaṇṇa Voḍeyar. The order is addressed by the king Harihara II to his minister Guṇḍappa-daṇṇâyaka and carried out by Nâgarasa of Bêlûr.

Of the persons named in the grant, Teppada Nâgaṇṇa Voḍeyar was a general under the Vijayanagar King Bukka I (*see* E. C. VI, Mudagere 25 of 1359; E. C. IX, Hoskote 93; M. A. R. 1936, p. 95, Chandâpura stone of 1360 A.D.). He had a title Khantikâṟa-râyara-gaṇḍa. Guṇḍappa-daṇṇâyaka was an officer of Harihara II. He re-built the tower over the gateway of the Bêlûr Kêśava temple in 1397 A.D. (E. C. V, Belur 3).

Regarding the donee Surêndra-tîrtha-śrîpâda, the head of a matt at Bêlûr, very little is known. There is a small matt at Bêlûr belonging to the head of the Râghavêndrasvâmi Matt. There is however no ascetic at the matt nor is the god Kôdaṇḍarâma enshrined therein. An ascetic of the lineage of the Râghavêndrasvâmi matt named Surêndra-tîrtha is known to have flourished in 1513 A. D. and the god worshipped in the matt is Râma with the bow (M. A. R. 1917, p. 17). But the date is too early for the present grant. No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far. Hence it is not possible to find out further details about the donee Surêndra-tîrtha-śrîpâda of the present grant.

The date of the record is given as Bahudhânya-sam. Bhâdrapada śu 10. The only Bahudhânya occurring in the reign of Harihara II is the year Ś 1320 Bahudhânya. Taking this year Bhâdrapada śu 10 coincided with Thursday, 22nd

August 1398 A. D. The week-day given in the grant appears to resemble Va standing for Vaḍḍavâra which by some is taken to be Thursday and by others as Saturday. Taking the former interpretation, the date of the grant is equivalent to Thursday, 22nd August 1398 A.D.

11

At the village Biṭṭaravaḷḷi in the hobli of Bêlûr, on a vîragal at the entrance of the village.

Size 2′—6″×2′—0″.

Kannaḍa language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಿಟ್ಟರವಳ್ಳಿ ಊರಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮನು [ಮ] ಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪೂರವರಾ
2. ಧೀಶರಂ ವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ಸನಿವಾ
3. ರಸಿದ್ಧಿ ಗಿರುದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಅಸಹಾಯಶೂ
4. ರ ಪ್ರತಾಪಹೊಸ್ಯಣವೀರಬಲ್ಲಾಳಭೂಪತಿ ಕುಱುಗೋಡ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

5. ಕೋಟೆಯ ಕೊಂಡಲ್ಲಿ ಬಿಟ್ಟರಹಳ್ಳಿಯ ಬಿಟ್ಟಿದೇವನಮೇಗಾಹಿನಲೆಂಕ ಬಿ
6. ಟ್ಟಯನ ಮಗ ಲೆಂಕ ಮಾಚೆಯನ ಮಗ ಬಳ್ಳಿಗಾವೆಯಬಂಮೆಯನ
7. ಮಗ ಕೂಸರಾಮಯ ಸಕ ವರ್ಶದ ೨೦೨೭ನೆಯ ಆನಂದ ಶಂವತ್ಸರ
8. ದ ಭಾದ್ರಪದ ಸುದ್ಧ ಪಾಡಿವಸುಕ್ರವಾರದಂದು ಕೂಸರಾಮೆಯಂಗೆ
9. ಅವನಂಣ ಲೆಂಕಸೋಮೆಯ ನಿಲಿಸಿದ ಕಲ್ಲು ‖ ನಮಶಿವಾಯ

Transliteration.

I—

1. svasti śrîmanu [ma] hâmaṃḍaḷêśvaraṃ Dvârâvatî-pûravarâ-
2. dhîśaraṃ Vâsaṃtikâ-dêvî-labdha-vara-prasâdaṃ Sanivâ-
3. ra-siddhi giru-durga-malla chaladaṃka-Râma asahâya-śû-
4. ra Pratâpa Hosyaṇa-Vîra Ballâḷa-bhûpati Kuṟugôḍa-

II—

5. kôṭeya koṃḍalli Biṭṭarahaḷḷiya Biṭṭidêvana mêgâhina leṃka Bi-
6. ṭṭayana maga Leṃka Mâcheyana maga Baḷḷigâveya Baṃmeyana
7. maga Kûsarâmaya Sakavarśada 2027 neya Ânaṃda-śaṃvatsara-
8. da Bhâdrapada suddha pâḍiva Sukravâradaṃdu Kûsarâmeyaṃge
9. avanaṃṇa Leṃka-Sômeya nilisida kallu‖ nama Śivâya

Translation.

Be it well. When the illustrious mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvati, obtainer of boons from Vâsantikâdêvi, Śanivârasiddhi,

giridurgamalla, a Râma in moving battle, unassisted hero, Pratâpa Hosyaṇa Vîra Ballâḷabhûpati captured the fort of Kuṟugôḍ :—

Kûsa Râmaya, son of Bammeya of Baḷḷigâve, who was the son of Lenka (personal attendant) Mâcheya, son of Lenka Biṭṭaya, body-guard (mêgâhina-leṃka) of Biṭṭidêva :—

On Friday the 1st lunar day of the bright half of Bhâdrapada in the year Ânanda, Śaka year 2027 (?) Lenka Sômeya, elder brother of Kûsa Râmeya set up this stone for Kûsa Râmeya: salutation to Śiva.

Note.

This records the death of a warrior named Kûsa Râmeya, descendant of Lenka Biṭṭaya, who belonged to the bodyguard of the Hoysaḷa king Vishṇuvardhana, on the occasion of the capture of the fort of Kuṟugôḍ by the Hoysaḷa king Ballâḷa II. The present vîragal is said to have been set up by the elder brother of the deceased warrior. The words expressing the death of Kûsa Râmeya are omitted in the record though the meaning intended is quite clear.

Regarding the date of the death of the warrior, the vîragal has the date Ś 2027 Ânanda sam. Bhâdra. śu. 1 Friday. The last figure 7 is not quite clear. The date however is quite wrong. The king in whose reign the event recorded took place is named Hoysaḷa Ballâḷa who took the fort of Kuṟugôḍ. It is known that this fort was captured by Ballâḷa II in the year Ânanda on the 1st lunar day of the bright half of Bhâdrapada, the year Ânanda being regarded as equivalent to 1194 A.D. (*see* E.C. V, Belur 204 and Arsikere 5 of 1194 A.D.). The Śaka year given in one of these records is 1117. In the present vîragal also the same figure 1117 ought to have been incised, but the engraver seems to have made a mistake and written 2027. Taking the year Ś 1117 Ânanda, Bhâdrapada śu. 1 corresponds to Thursday, 18th August 1194, if we take the lunar month and Friday, 16th September 1194, if we take the solar month corresponding. The latter was probably the date intended as the week day given is Friday. Hence the date of this vîragal may be regarded as equivalent to Friday, 16th September 1194 A.D.

Kurugôḍ is a place in the Bellâri District and is referred to in several inscriptions. This is one of the instances of vîragals set up in the native places of the warriors slain in battle, though the field of battle was far away.

12

At the village Hiri Garje in Arehaḷḷi hobli, on a vîragal near the Guṇḍabrahma shrine.

Size 2′—6″ × 1′—3″.

Kannaḍa language and characters.

ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ಹಿರೆಗರ್ಜೆ ಗ್ರಾಮದ ಗುಂಡಬ್ರಹ್ಮ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಇರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{4}'$.

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

1. ಶ್ರೀಸಕ ವರುಷ ೧೨೦೯ನೆಯ ವೆಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗು
2. ನ . . . . ದಂದು . . . .
3. . . . .
4. ಹಿರಿಯ ಗರ್ಜೆಯ ತುಱುವಮಗುಟ್ಟಿ . . . . . .
5. ರದು . . . . ಯಲು

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

6. ದು ಹಲರಂ ಕೊಂದು ಸುರಲೋಕಕ್ಕೆ ಸಂದ ಅತ
7. ನ ತಂಮ . . . . ರ ಗಲ ನಿಲಿಸಿದ

Note.

This inscription is full of lacunæ as several letters are quite worn out and are illegible. It seems to record the heroism of a warrior in protecting the cattle of the village Hiriya Garje against robbers and his death while fighting. A younger brother of the deceased warrior is said to have set up the vîragal. It is dated in Ś 1209 Vyaya sam. Phâlguna corresponding to February 1287 A.D. No king is named in the record.

13

At the village Haḷebîḍ in the hobli of Haḷebîḍ, on a pillar in the south-eastern corner of the navaranga in the Hoysaḷêśvara temple.

Kannaḍa language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಹೊಯ್ಸಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಆಗ್ನೇಯ ಮೂಲೆಯ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಹೇವಿಳಂಬಿಯ
2. ಚಯಿತ್ರ ಮಸದಲಿ ಚಠಿಚಠಿಹಳಿ
3. ಯ ಗಾಣಿಗರ ಚೆನಿಸೆಠಿಯ ಮಗನು
4. ಸುರಿಸೆಠಿಯರು ಹೊಯಿಸಳೇಶ್ವರ
5. ದೇವಾರಿಗೆ ಸುಂಣಕೆ ಕೊಠದು ಯೆರ
6. ಡು ಹೊನು

Note.

This short inscription in the Hoysaḷêśvara temple records the gift of two *hons* by Surisețți, son of Chennisețți, an oil monger of the village Chaṭṭichaṭṭihaḷḷi (same as Chaṭchaṭhaḷḷi near Haḷebîḍ) for the whitewashing of the Hoyisaḷêśvara temple (Hoysaḷêśvara temple). The donation is said to have been made in the month of Chaitra in the year Hêviḷambi. It is not dated in the Śaka era.

The characters seem to belong to the close of the 13th or the beginning of the 14th century A.D.

14

At the village Haḷebîḍ in the hobli of Haḷebîḍ, on a slab in the ceiling of the navaranga of the Kariyamma temple.

Size 8′ × 2′ — 6″.

Kannaḍa language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಊರ ಬಾಗಿಲ ಮೇಲ್ಬಾವಣಿಯಲ್ಲಿದ್ದ ಕಲ್ಲು.

(ಈಗ ಕರಿಯಮ್ಮನ ಗುಡಿಯ ನವರಂಗದ ಮೇಲ್ಬಾವಣಿಗೆ ಹಾಕಿದ್ದಾರೆ).

I ಪಟ್ಟಿಯಲ್ಲಿ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಗ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸಂ [ಭವೆ]
2. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾ . . .
3. ವಾಸನ್ತಿಕಾ ದೇವೀಲುಬ್ಧವ [ರ] ಪ್ರಸಾದಂ ಮೃ [ಗ] ಮದಾಮೋದಂ ಚೋಳರಾಜ್ಯ . . . ಮಂಡಳಿಕ
4. ಬೇಂಟೆಕಾಱಂ ರಿಪುಗಜ ಗಂಡಬೇರುಂಡ ಮಲೆಪರೊಳು ಗಂಡನು ಮೆನಿಪ ಶ್ರೀಮನು ಮಹಾ ಮಂಡಳೇಶ್ವರ
5. ತಳಕಾಡು ಗಂಗವಾಡಿ ನೊಳಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲು ಹಲಸಿಗೆ ಬೆಳ್ವಲಂಗೊಂಡ ಭುಜಬಳವೀ

II ಪಟ್ಟಿಯಲ್ಲಿ—

6. ರ ಗಂಗ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ್ನ ಸಹಾಯ ಸೂರ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರಸರು
7. ಮುರಾರಿ ಕೇಸವ ನಾರಸಿಂಗನ ಮೇಲೆತ್ತಿ ನಡೆದು ಹದಡೆಯ ಕುಪ್ಪದಲಿ ಬೀಡಿಟ್ಟು ನಡೆದಲ್ಲಿ ಶ್ರೀವೀರ ಬಲ್ಲಾಳು ದೇವರು ಮುಂ
8. ಗುಡಿಯಂ ಬೆಸಸಲು ಸಕವರ್ಶ ೧೧೧೧ನೆಯ ಸವುಮ್ಯ ಸಂವತ್ಸರದ ಅಶ್ವೀಜಸು ೨ಲು ‖ ಸ್ವ[ಸ್ತಿ] ಶ್ರೀ
9. ಮತುವಾರುವ ಸಾಹಣದೆ ರಾಜಪುತ್ರ ಸಾಹಣಗಳಧಿಪಾಲಕ
10. ಕಟಕದ ಗೋವ ತುರೆಯ ರೇವಂತ ಸಬಳ ಪಂಚಾನನ ಅಧಿವರಾರೂಢ

III ಪಟ್ಟಿಯಲ್ಲಿ—

11. ರೇವನ್ತ ಮಚರಿಪ್ಪ ಸಾಹಣಿಗಳಿಗೆದೆಯ ಗೂಂಟ ಮಚ್ಚರಿಪರಾಯಸಾಹಣಿಗಳ ಮೊಗದ ಬಿರು
12. ದ ರಾಯ ಸಾಹಣಿಗಳ ಬೆಂನ ಚಂಮಟಿಗೆ ಬಿರುದ ಮಣಿಕಳಿಕೆ ಕಲಿಗಳಂಕುಸಂ ತ್ಯಾಗದಲು ಖರ್ಣಂ
13. ಭೋಗದಲು ಇಂದ್ರಂ ಸತ್ಯದಲು ಹರಿಶ್ಚಂದ್ರಂ ಸಾಹಸದಲು ಸಹಸ್ರಾರ್ಜುನಂ ಗೀತನ್ರಿತ್ಯವಾ
14. ದ್ಯಾಪರಿಣತ ವಿನೋದಂ ಗೋತ್ರ ಪವಿತ್ರಂ ಸಾಮ ನಿಧಾನಂ ಅರ್ತ್ಥಿಜನ ಚಿಂತಾಮಣಿ ಅರ್ತ್ಥಿಜನಕ
15. ಲ್ಪದ್ರುಮಂ ಭಯಲೋಭದುರ್ಲ್ಲಭಂ ಸುಜನೈಕ್ಯಮೇರು ಆಳಂ ಕಂಡು ಕೀಳಂ ಹೊದಿವರಾಯ

IV ಪಟ್ಟಿಯಲ್ಲಿ—

16. ಸಾಹಣಿಗಳ ಹೆಂಡತಿ ಗಂಡ ಯೊಡ್ಡಂ ಕಂಡು ಸುತ್ತಂ ಬಳಸುವ ಜಂಗುಳಿ ಸಾಹಣಿ ಹೆಂಡತಿ ಗಂಡ ಗಂಡಪೆಂಡಾರಂ ಶ್ರೀಬಳ್ಳೇಶ್ವರ

17. ದೇವರ ದಿಬ್ಯ ಶ್ರೀಪಾದಾರಾಧಕಂ ಪರ ಬಳಸಾಧಕಂ ನಾಮಾದಿ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ಖಳ ಚುರ್ಯ ಭುಜಬಳ ಚಕ್ರವ . . .

18. ಬಿಜ್ಜಳ . . . . . ಗಂಡ ಪೆಂಡಾರದ . . . . . ಚೆಂನಕಾಳಮಸಾಹಣಿ ಮೇಗಣ ಗೆಱೆಯುಲು ದೇವಂ ಬಿಟ್ಟಿರಲು ತಾನ್ಮೆಂ

19. ತೆನ . . . . . ಕೊಂಡು ಹೊಳೆ ತನಿಕಂ ನಡೆದು ಗೌರಿಯ ಮಲ್ಲ ಅಸಗರ . . . ಗಳಂ ಕಡಿಖಂ

20 ಡ . . . ದ್ದ ಸಾಹಣಿ ಚಂಡೆಯ ಕುನ್ನಮ ಸಾಹಣಿ . . . ಮಾಯ್ಯಜೀಯನು

Note.

The slab containing this vîragal inscription was originally built into the ceiling of the old entrance gateway of Haḷebîḍ and the record was noticed in M. A. R. 1917, p. 45, by Mr. Narasimhachar. On the demolition of the gateway, the slab was removed to its present place.

It belongs to the reign of the Hoysaḷa king Ballâḷa II. It begins with the usual stanza in praise of the god Śambhu and next gives the royal epithets applied to Ballâḷa II:—obtainer of the band of five musical instruments, mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvati, obtainer of boons from Vâsantikâdêvi, delighter in musk, plunderer of the Chôḷa army, hunter of maṇḍalikas, gaṇḍabhêruṇḍa to the elephants his enemies, champion over the Malepas, capturer of Taḷakâḍu, Gangavâḍi, Noḷambavâḍi, Banavase, Hânungal, Halasige and Beḷvala, bhujabala-vîra-ganga, Śanivâra-siddhi, giridurgamalla, a Râma in battle, unassisted hero, nissanka pratâpa-Hoysaḷa śrî Vîraballâḷadêvarasar:—

The king Ballâḷa II is stated to have marched against Murâri Kêsava Nârasinga encamped at Hadaḍeya-Kuppa and ordered the van of the army to attack the enemy. What happened next is not very clear. A general named Chenna Kâḷama-Sâhaṇi is next mentioned with a string of titles, *kaṭakada gôva* (protector of his camp), a Rêvanta in horsemanship, a peg to the chest of envious royal sâhaṇis, a whip to the back of the titled royal sâhaṇis, a lion for spearmen, a jewel among the titled, an elephant goad to warriors, a Karṇa in liberality, an Indra in the enjoyment of pleasures, a Hariśchandra in truth, a Sahasrârjuna in bravery, delighter in music and dancing, purifier of his race, treasure of peace, a Chintâmaṇi stone to suplicants, a Kalpa tree to supplicants, not given to fear or greed, the sole Mêru to good people, husband of the wives of royal sâhaṇis who on seeing a warrior take to flight, husband of the wives of sâhaṇis who on seeing an army move round about, gaṇḍa peṇḍâra, worshipper of the holy feet of the god Baḷḷêśvara, destroyer of hostile troops, etc.

The warrior Chenna Kâḷama Sâhani is called gaṇḍa-peṇḍâra and this title is given in line 18 after the name Bijjaḷa, the Kaḷachurya king. There are some lacunæ after the name Bijjaḷa. Whether Chenna Kâḷama Sâhaṇi had been a subordinate of the Kaḷachurya king Bijjala and fought against Ballâḷa II in this battle (*see* M. A. R.

1917, p. 45) or whether he was a subordinate of Ballâḷa II, cannot be determined. Anyway his valour is highly extolled. He is said, on finding King Ballâḷa encamped at Mêgaṇagere, (a tank higher up?), to have marched forward up to the river (not named: probably the Tungabhadrâ river or Haridrâ river is meant as they are not very far off from Hadaḍi a village in Davangere Taluk) and fought bravely along with (or opposed to) Gauriyamalla (or Śauryamalla?), Chaṇḍeya, Kunnama Sâhani and Mâyyajîya. The inscription is incomplete as the record stops after this. Probably the rest of the inscription slab was broken up and removed elsewhere.

The date of the battle is given as Ś 1111 Saumya sam. Âśviyuja śu. 2 corresponding to 13th September 1189 A.D. Nothing is known from other inscriptions regarding Murâri Kêśava or Chenna Kâḷama Sâhaṇi. The mention of Bijjaḷa in the inscription seems to indicate that Chenna Kâḷama Sâhaṇi was once serving under him. At the time of the inscription, however, Bijjaḷa was not living.

KOLAR DISTRICT.

15

Kolar Taluk.

At the village Sômênahaḷḷi in the hobli of Vokkalêri, on a boulder to the east of the village.

Size 5′ × 3′.

Kannaḍa language and characters.

ಕೋಲಾರ ತಾಲ್ಲೂಕು ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಜರೆ ಸೋಮೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಹುಟ್ಟು ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 5′ × 3′.

1. ಂ ಸ್ವಸ್ತಿಶ್ರೀ [ಜ] ಯಾ ಬುದಯಶಾಲಿವಾಹನಶಖಾಬ್ಯುದಯ ೧೬೬೮
2. ನೆ ಅಕ್ಷಯ ಸಂವತ್ಸರ ವೈಶಾಖ ಶು ೧೦ಲು ಶ್ರೀಮ
3. ತು ವಕ್ಕಲೇರಿ ಚಂನಂಣನವರು ಮುಡಕಜಾಲತಂಮ
4. ಯ್ಯಕೊಮಾರಗೋಪಯ್ಯಗೆ ಬರಶಿಕೊಟ ಉರ ಕೊಡಿಗೆ
5. ಶ್ಯಾಸನ ಪಯಿಂಗಳಸಂವತ್ಸರದಲ್ಲು ಆಲಹಳಿಬೇಡರು
6. ರಾಚಕಾರ್ಯೆವಂ ಮಾರಾಂಡಹಳಿ ಲೂಟಿಮಾಡಿಕೊಂಡುಹೋ
7. ಗುವಾಗ ಜಗಳದಲಿ ನಿಂನತಂಮ ಹನುಮನು ಪುನುಮಾರಿ?ಹ
8. ತನಾಗಿ ನೆತರಗೊ[ಡಗಿ]ಹಾಕಿಕೊಟದು ಕೋಳಾಲರಾಜಧಾನಿಗೆಸಲು
9. ವ ವಕಲೇರಿಹೋಬಳಿಕಸಬೆವಳ[ಗೆ] ಮಾರಾಂಡಹಳಿಬಳಿಯ ಹೊ

10. ಲ ೨॥೦ ಹತುಕೊಳಗದಗದೆಯಿಂ ಕಂಬಮಲುಹೊಲ ೧೨ಭ ?
11. . . . . ನೆತ್ತರಗೊಡಿಗೆಹಾಕಿ
12. ಕೊಟುಯಿಥೆ . . . .
13. ಡುಯಿದೆ ದಾಯ ಮಂನ್ಯಕವುಲೆಕಾಣಕೆನಿರ್ನಯ ಗ ೨॥೦ಅಯ
14. ದುಹೊಂನುಭೂಮಿನಿವರುವ ? ವೈಶಿತುಕೊಂಡು ಸುಖದ
15. ಲು ಯಿಹುದು ಯೀಶಾಸನ ಕಂಕಂಣ
16. ಬರಶಿಧ ವಕಲೇರಿಕುಲಕರ್ಣಿಗುಮಾಸ್ತ

Note.

This is an instance of the grant of *nettaru-koḍage* (*lit.* grant of land for shedding the blood). This was given away to warriors who fought in defence of their country or village.

The present record is dated Ś 1668 Akshaya saṁ. Vaiśâkha Śu 10 corresponding to April 19, 1746 and registers the gift of two plots of land of the annual revenue of 5 hons situated near the village Mârâṇḍahaḷḷi in Vakkalêri hobli belonging to the kingdom of Kôḷâla (Kôlâr). This grant was made by Channaṇṇa of Vakkalêri in favour of Gôpaya, son of Tammayya of Muḍakajâla village. He had to pay however a quit-rent of $2\frac{1}{2}$ varahas in lieu of all taxes and imposts. The object of the grant was to recognise the services of his younger brother Hanuma who fought against the Bêḍas of Âlahaḷḷi village when they came to plunder the village Mârâṇḍahaḷḷi on behalf of some ruler (râjakârya). Hanuma lost his life in the encounter in the year Paingaḷa, *i.e.*, 1737 A.D., 9 years earlier and the grant of land was now made for his relative as compensation.

The writer of the grant is named Kankaṇṇa, clerk under the kulakarṇi of Vakkalêri.

16

On a stone in the plantation of the deserted village Dêvalâpura in the same hobli of Vakkalêri.

Size $8'$—$6'' \times 3'$—$6''$.

Kannaḍa language and characters.

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಚಿರಾಕ್ ದೇವಲಾಪುರದ ಪ್ಲಾಂಟೇಷನ್ನಿನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $8\frac{1}{2}' \times 3\frac{1}{2}'$.

1. ೦ ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ
2. ೦ ಶಾಲಿವಾಹನ ಶಕವರುಷಂಗಳು ೧೪೭೬ನೆಯ
3. ೦ ನಳಸಂವತ್ಸರದ ಆಷಾಢ ಶುದ್ಧ ೪ಲು ಶ್ರೀಮನ್ಮಹಾರಾ
4. ೦ ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವಪ
5. ೦ ಶ್ಚಿಮ ಚತುಸ್ಸಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರಸದಾ

6. ೦ ಶಿವರಾಯಮಹಾರಾಯರು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರ
7. ೦ ಲು ರಾಮರಾಜಯ್ಯನವರ ಧರ್ಮ . . . . .
8. ೦ ದೇವಲಾಪುರದಲ್ಲು ಶ್ರೀ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವರ ಅಮ್ರುತಪಡಿ
9. ೦ ನೈವೇದ್ಯ ದೀಪಾರಾಧನೆಗೆ ದಿಲಾವರಖಾನವೊಡೆಯ
10. ೦ ರ ಕಾರ್ಯಕೆಕರ್ತ್ತರಾದ ಶಿತಾಪಖಾನವಡೆಯರು ಕೊ
11. ೦ ಟಧರ್ಮ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಚೇಲೂರಚಾವಡಿಗೆ
12. ೦ ಸಲುವ ಯೆಮ್ಮೆನಾಡೊಳಗಣ ದಿಲಾವರಖಾನವಡೆಯರ ಕಾ
13. ರ್ಯ್ಯಕೆಕರ್ತ್ತರಾದ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರ ನಾಯಕತನಕೆ
14. ಸಲುವ ಕೊಳಾಲರಾಜ್ಯದ ವೊಕ್ಕಲಹೇಱಿಯ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
15. ವರಪುರದ ಸಂತೆಯನು ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇವರ ಅಮ್ರುತಪಡಿ
16. ನೈವೇದ್ಯದೀಪಾರಾಧನೆಗೆ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರು ದಿಲಾ
17. ವರ ಖಾನನವರಿಗೆ ಪುಂಣ್ಯವಾಗಬೇಕೆಂದುಸಹಿರಂ
18. ಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ . . . ಪುಂಣ್ಯಕಾಲದಲ್ಲೂಮಾರ್ಕಂಡೇ
19. ಶ್ವರದೇವರ ಸಂನಿಧಿಯಲು ಧಾರೆಯನೆಱೆದುಕೊಟ್ಟೆಉ ಯಿ
20. ದರಸಾಮ್ಯವನೂ ಸರ್ವ್ವಮಾನ್ಯವಾಗಿ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
21. ವರಅಮ್ರುತಪಡಿಗೆ ಶಿತಾಪಕಮಲುಕವಡೆಯ
22. ರು ಧಾರೆಯನೆಱೆದು ಕೊಟ್ಟೆವಾಗಿ ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇವ
23. ರಿಗೆ ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ತ್ರಿವಾ
24. ಚಕದಲೂ ಧಾರೆಯನೆಱೆದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಯೀಧರ್ಮ್ಮ
25. ಆರುಕೆಡ್ಸಿದರೆಯು ಗಂಗೆಯತಡಿಯಲು ಗೋಬ್ರಾಹ್ಮರಕೊಂದಪಾ
26. ಪಕ್ಕೆಹೋಹರು ವಾರಣಾಸಿಯಲ್ಲಿ ತಂಮ ತಂದೆವಧಿಶಿದ ದೋಷಕ್ಕೆಹೋಹ . .
27. . . . . , ...
28. ನಯೋರ್ಮ್ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
29. ಪಾಲನಾದಚ್ಯುತಂಪದಂ॥ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ
30. ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್
31. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾ
32. ವಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ . . . . . .
33. ಯೀಧರ್ಮಕ್ಕೆ ಆವನಾನೊಬ್ಬ ತಪ್ಪಿದವ
34. . . . ಕತ್ತೆಕುದುರೆಗಳ ಮೈಥುನ ಮಾಡಿದ ದೋಷಕ್ಕೆ
35. . . . .

Note.

This record belongs to the reign of the Vijayanagar king Sadâśivarâya when Râmarâya was actually governing the empire. It registers the gift of the income from the *santhe* or fair at Mârkaṇḍêśvarapura belonging to Vakkalêri (Vakkalahêṟi village) situated in Kôḷâlarâjya (Kolar Kingdom) made by Sitâpaka Maluka Voḍeyar agent of Dilâvara Khâna Vaḍeyar, governor of Yemmenâḍ belonging to Chêlûr châvaḍi

for the merit of Dilâvara Khâna. The grant was made for the food offerings and illuminations in the temple of the god Mârkaṇḍêśvara at the village Dêvalâpura. The usual imprecations conclude the grant.

The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer Dilâvara Khân for the merit of the latter. The actual donor Sitâpaka Maluka Voḍeyar called also Sitâpakhâna Vaḍeyar seems to have been a Mussalman. Some Mussalman Officers were employed by the Late Vijayanagar Kings. Among them were Dilâvar Khân and Rustumji Khân. In the reign of Sadâśiva Râya, these Officers made grants to Hindu Temples and Priests (*see* E. C. X, Kolar 147, and M.A.R. 1930, p. 159).

The date of the grant is given as Ś 1479 Naḷa sam. Âśhâḍha śu 4 which corresponds to 11th June 1556 A. D.

17

Malur Taluk.

At Beḷḷûr in the Narasâpur hobli, writing round the garuḍagamba pillar of Râma temple.

Kannaḍa language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ಬೆಳ್ಳೂರು ರಾಮದೇವರ ದೇವಸ್ಥಾನದ ಗರುಡಗಂಬದ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

1. . ವಾಣರಾಸಿ ಬಳೆಗಿದೇವರಾಣೆಯರ ಮಲ್ಲಪ್ಪಗಳು ಮಾಡ್ಸಿದ ಧರ್ಮ.

Note.

This short inscription records a gift, evidently the setting up of the above garuḍagamba pillar by Mallappa, (son or subordinate) of Vâṇarâsi Baḷegidêva Râṇe.

No date is given. A Baḷugidêva Râṇeya, subordinate of the Sêvuṇa king Râmachandra is referred to in a record of 1275 A. D. (M.A.R. 1911, p. 42). The characters of the present record seem to belong to the 18th century and hence Vâṇarâsi Baḷegi Dêva Râṇe of the present record may not be the same as Balugidêva Râṇeya referred to above.

18

Bagepalli Taluk.

At the village Dêvaraguḍipalli in the hobli of Bâgepalli, on a boulder to the south of the Tirumala temple.

Telugu language and characters.

ಬಾಗೆಪಲ್ಲಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ದೇವರಗುಡಿಪಲ್ಲಿ ಗ್ರಾಮದ ತಿರುಮಲ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟು ಬಂಡೆಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಶುಧಮಸ್ತು ಶ್ರೀಜಯದ್ಭುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಂಬುಲು ೧೪೬೮ ಆಗುನೆಟ ಪರಾಭವಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಬಹುಳ ೭ಲೊ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ

2. ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಸದಾಸಿವ ದೇವಮಹಾರಾಯಲುಗಾರು ವಿಜಯನಗರಿ
ಯಂದು ಸ್ಥಿರ . . . . .
3. ವೃತಿವಿಸಾಂಬ್ರಾಜ್ಯ ಸೆಯುಚುಂನುಂಡಗಾನು ರಾಯಲ(?) ಆನತಿಮುಲೋನು ಶ್ರೀಮನ್ಮಹಾಮಂಡ
ಲೇಶ್ವರ ರಾಮರಾಜುದೇವ
4. . . . .
. ಸಾಸನಂ ತಿರುಮಲದೇವರಿಕಿ.

Note.

This record belongs to the reign of the Vijayanagar king Sadâśivarâya when the Mahâmaṇḍalêśvara Râmarâja was ruling the kingdom under the orders of Sadâśiva. It records some gift of land for the Tirumaladêva temple. The details of the grant made are lost owing to lacunæ in line 4. The date of the record is given as Ś 1468 Parâbhava sam. Kār. ba. 7 corresponding to 14th November 1546 A. D.

19

BOWRINGPET TALUK.

At the village Maḍivâḷa in the hobli of Kyâsamballi, on a vîragal in the land of Pûjâri Gaṇṭegauḍa.

Size 6′ × 4′—3″.

Kannaḍa language and characters.

ಬೌರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಮಡಿವಾಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪೂಜಾರಿ ಗಂಟೆಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6′×4¼′.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಸಮಧಿಗತ ಪಞ್ಚಮ
2. ಹಾ ಶಬ್ಧ ಪಲ್ಲವಾ
3. ನ್ವಯ ಶ್ರೀ ಪ್ರಿ [ಥಿ] ವಿವ
4. ಲ್ಲಭ ಪಲ್ಲವಕು
5. ಲ ತಿಲಕೈಯ್ಯವಾ
6. ಕ್ಯ ಶ್ರೀಮದಿಱಿವ
7. ನೊಲಂಬ ಪಟ್ಟಂಗಟ್ಟಿ
8. ದ ಇಪ್ಪತ್ತೇಳನೇ
9. ವರಿಷದನ್ದು ಕೆಸ
10. ಂಬಳದ ಬಣಕ
11. ಮೆಣ್ಡಿಗವುಣ್ಣ
12. ತಱುಗಳ್ಗಳ್ಗ ?
13. ವಂದು ವಿನಿಳಿವುಟ್ಟಿ ? ಕದಿಸತ್ತು ಸ್ವರ್ಗ್ಗಯದಂ

Transliteration.

1. svasti śrî samadhigata-pañcha-ma-
2. hâśabda Pallavâ-
3. nvaya śrî pri [thi] vi-va-
4. llabha Pallava-ku-
5. latilakaiykavâ-
6. kya śrîmad Iṟiva-
7. Noḷamba paṭṭaṃgaṭṭi-
8. da ippattêḷane
9. varishadandu Kesa-
10. ṃbaḷada Baṇaka-
11. meṇḍi gavuṇḍa
12. tarugaḷgeḷgi-
13. vaṃdu viniḷivuṭṭi kadi sattu svarggiyadam.

Translation.

Be it well. In the 27th year of the installation of the illustrious obtainer of the five great sounds, descendant of the Pallava lineage, lord of the earth, ornament to the Pallava race, keeper of his word, Iṟiva Noḷamba:—Baṇakameṇḍigavuṇḍa of Kesambaḷa, fought during a raid on cattle, died and attained heaven.

Note.

This is a vîragal record describing the prowess of a warrior named Baṇakameṇḍigavuṇḍa of Kesambaḷa (same as the village Kyâsambaḷḷi) in the 27th regnal year of the Noḷamba king Iṟiva Noḷamba. It is not dated in any era. Iṟiva Noḷamba flourished about Ś 873 (951 A. D.). [E. C. X, Chintâmaṇi 49].

20

Gudibande Sub-Taluk.

Chôḷiśeṭṭipalli grant of Dêvarâya II dated Ś 1351 in the possession of the Shanubhog of Chôḷênahaḷḷi : 2 plates : No seal :[Plate XXIII—1, 2, 3].

Nandi Nâgari Characters : Sanskrit language.

ಗುಡಿಬಂಡೆ ಸಬ್ ತಾ। ಚೋಳೇನಹಳ್ಳಿ ಶ್ಯಾನುಭೋಗರಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

2 ಹಲಗೆಗಳು ; ಉಂಗುರ ಮುದ್ರೆ ಇಲ್ಲ.

I A—

1. ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಃ ಸ್ಸ ಪಾತುವಃ । ಹಮಾದ್ರಿ
2. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಛ[ತ್ರ] ಶ್ರೀಯಂ ದಧೌ । ಹೇರಂಬಾಯನಮ
3. ಸ್ತಸ್ಮಯುದ್ದಂಡ ಗೃಹಮೇಧಿನಾಂ । ಮಧುವ್ರತಾನಾಂ ಸಗೀ
4. ತಮೌಖರೀ ಭವತಿ ತ್ರಯೀ । ಸದಾಂಹ್ಲಾದ ನಿಧೇರಿಂದೋ ಸಂತಾನೇ

5. ಯದು ಶೌಜ್ಝಿತೆ । ಅಭೂದಾಶ್ಚಿರ್ಯ್ಯಮಾಧುರ್ಯ್ಯ ವಸುಧಾಯಾ ತಪಃ ಪಲಂ ।
6. ಸಂಗಮೋ ನಾಮ ರಾಜಾಭೂತ್ಸಾರಭೂತೇ ತದನ್ವಯೆ । ರೇಜೇ ಯಸ್ಯಯಶಃ ಶಿ
7. ಥೋ ಸರಣೀವ ಸುರಾಪಗಾ । ಸವರತ್ತ ನಿಧತಯಾ ಸಮ್ರಾಡಾಸೀ
8. ತ್ತನೂಭುವಾನು । ಮಧ್ಯ ಬುಕ್ಕಮಹೀಪಾಲೋ ಮಣೀನಾಮಿವ
9. ಕೌಸ್ತುಭಃ । ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇತನಯೋ ಭೂದ್ಗುಣೋನ್ವಿತ
10. ಹಾರಗೌರಯಶಃ ಪೂರಹಾರೀಹರಿಹರಶ್ವರಃ । ಯತ್ಷೋಡಶ
11. ಮಹಾದಾನ ಯಶಶಾ ದಿಗ್ವಿಹಾರಿಣಾ । ಭೂಯಸಾಮಭವನ್ನಾಲಂ
12. ಭುವನಾನಿ ಚತುರ್ದಶ । ಪ್ರತಾಪ ದೇವರಾಜಾಶ್ಯ ಪುತ್ರೋಭೂತ್‌ಭುವಿವಿಶ್ರುತ ।
13. ಪ್ರಮೋದ ಇವ ಮೂತ್ತಾಯಃ ಪ್ರಜಾನಾಂ ಸ್ವೈಗುಣ್ಯೈರಭೂತ್ । ಪ್ರತಾರ್ಥಸಮಿ
14 ಥೋಭುತ್ವಾ ಪ್ರತಾಪಾಗ್ನೌರಣಾಂಗಣೆ । ವಿಜಿತೋ ಯೇನ ವೀರೇಣ ವಿಜಯಃ
15. ಶ್ರೀಕರಗ್ರಹಃ । ತಸ್ಯ ದೇವಾಂಬಿಕಾಜಾನೇಸ್ತನಯೋ ವಿನಯೋನ್ನತಃ । ವಿ
16. ದ್ಯಾನಿಧಿರ್ವಿಶೇಷಜ್ಞೋ ವೀರೋ ವಿಜಯರ್ಭೂಪತಿಃ । ದಯಾಂನಿಧೇರ ಭೂತ್ತ
17. ಸ್ಯ ದೇವೀ ನಾರಾಯಣಾಂಬಿಕಾ । ಶಾರೇರಿವ ಮಹಾಲಕ್ಷ್ಮೀ ಶಂಕರ ಸ್ಯೈವ ಪಾ
18. ರ್ವತೀ । ಪುತ್ರರೂಪಂ ತಯಾಶ್ಲಾಘ್ಯಂ ಪೂರ್ವಜನ್ಮ ತಪಃಫಲಂ । ದೇವರಾಯ
19. ಮಹೀಪಾಲೋ ದಾತಾದೀವ್ಯತಿ ಭೂತಲೆ । ವದಾನ್ಯತಿಲಕಃ ಸೋಯಂ ದೇ
20. ವರಾಜೋ ಮಹಾನೃಪಃ ಶಾಕೇವರ್ಷಗಣೇ ಚ[ಂ]ದ್ರಬಾಣಾಗ್ನಿ
21. ಶಶಿಭಿರ್ಮಿತೆ । ಶೌಮ್ಯಾಖ್ಯೇ ವತ್ಸರೇ ಶುದ್ಧೇ ಮಾಶಿ ಭಾದ್ರಪದೇ
22. ಶುಭೇ ಶುಚೌಪಕ್ಷೇ ಪಂಚದಶ್ಯಾಂ ನಕ್ಷತ್ರೇಶಸ್ಯವಾಸರೆ । ಸೋಮೋ
23. ಪರಾಗತಃ ಪುಂಣ್ಯೇಕಾಲೇ ಧರ್ಮಾಧ್ವಮರ್ಮವಿತ್ । ತುಂಗಭ
24. ದ್ರಾ ತಟೇಪುಂಣ್ಯೇ ವಿರುಪಾಕ್ಷಸ್ಯ ಸಂನಿಧೌ । ಪೆನುಗುಂಡ ಪುರೀ ರಾ
25. ಜ್ಯೆ ರೊದ್ದ ದೇಶೇ ಪ್ರಥಾಂಗತೆ । ತುಂಬ್ಬೆಕಲ್ವಾಖ್ಯತಾಂಪ್ರಾಪ್ತೆ ಸ್ಥಲೆ

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26. ಸ್ಥಿತಿಮುಪೇಯುಷೀ । ಖ್ಯಾತಂಗ್ರಾಮಂ ಚೋಲಿಶಟ್ಟಿಪಲ್ಯಾಖ್ಯಂ ಧರಣೀ
27. ತಲೆ । ವಿಧಾಯ ತ್ರ್ಯಂಬಕಪುರ ಮಗ್ರಹಾರಂ ಮಹಾಶಯಃ । ಧಾರಾಪೂವ್ರಮ
28. ದಾದ್ವಿಪ್ರಗಣಾಯ ಗುಣಶಾಲಿನೆ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಖ್ಯ ಸಿ[ಂ]ಧೂ
29. ನಾಂ ಪಾರದೃಶ್ವನೆ । ಶ್ರೀ ತ್ರ್ಯಂಬಕಪುರೇಹ್ಯಸ್ಮಿ ವೃತ್ತಿ ಭಾಜಾ ದ್ವಿಜನ್ಮನಾಂ । ಲಿ
30. ಖ್ಯತೆ ನಾಮಗೋತ್ರಾಣಿ ಶಾಖಾಂಶ್ಚ ವಿಮಲಾತ್ಮನಾಂ । ಕಾಶ್ಯಪಸ
31. ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಭುವನಗುರೋಃ ಶ್ರೀ ಕ್ರಿಯಾಶಕ್ತಿಗುರೋಃ ಪ್ರಾಥಮಿ
32. ಕೀವೃತ್ತಿಃ । ಶ್ರೀ ಬೋಧಾನಂದಾನ್ವಯ ಪ್ರವರ್ತ್ತಕಸ್ಯ ಭವರೋಗವೈದ್ಯಸ್ಯ ಶ್ರೀ ಗೋ
33. ವಿಂದಾನಂದ ಗುರೋರ್ವ್ವೃತ್ತಿರೇಕಾ । ಭಾರದ್ವಾಜಸ ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ
34. ದೀರ್ಘಮಲಿನಾಥ ಸೂನೋರ್ನಾಗಣಸ್ಯ ವೃತಿಷ್ಷಟ್ಕಂ । ಹಾರೀತಸ್ಯ
35. ಯಾಜುಷಸ್ಯ ವಿಶ್ವೇಶ್ವರಾರಾಧ್ಯ ಸೂನೋರ್ಲಕ್ಷ್ಮೀ ಕಾಂತಾರಧ್ಯಸ್ಯೈಕಾ
36. ವೃತ್ತಿಃ । ಕಾಶ್ಯಪಸಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಪೋಚಣ ಸೂನೋಃ ಕೂಚಿ
37. ಭಟ್ಟ ಸ್ಯೈಕಾವೃತ್ತಿಃ ।ಭಾರದ್ವಾಜಸ ಗೋತ್ರಾಣಾಂ ಬಹ್ವೃಚಾನಾಂನಾಗಪ್ಪಾ
38. ರಾಧ್ಯ ಸುತಾನಾಂ ಜಂನಪಾರಾಧ್ಯ ಮಧುವಣಾರಾಧ್ಯ ಚಾಡಪಾರಾಧ್ಯ

39. ನಾಗಪಾರಾಧ್ಯ ಲಕ್ಷ್ಮಣಾರಾಧ್ಯ ಗಂಗಣಾರಾಧ್ಯೇತಿ ಪಂಚಾಂಗ ವೃ
40. ತ್ತಿ ಷಟ್ಕಂ ವೈಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ರಾಮದೇವಸೂನೋರ್ನಾಗಣಸ್ಯ
41. ವೃತ್ತಿರೇಕಾ ವಾಸಿಷ್ಠಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ನಾಗಣಸೂನೋಃ ಪಿಂಗಲಿ
42. ಭಟ್ಟಸ್ಯ ವೃತ್ತಿರೇಕಾ ಭಾರದ್ವಾಜಸ ಗೋತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಹಂಪಣಾರ್ಯ
43. ಸೂನೋಃ ರಾ ಫಲಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ । ಕಾಶ್ಯಪಸ ಗೋತ್ರಸ್ಯ ಬ
44. ಹ್ವೃಚಸ್ಯ ಪಿಂಗಣಾರ್ಯ ಸೂನೋರ್ನಾಗಣ ಸ್ಯೈಕಾವೃ
45. ತ್ತಿಃ । ಜಾಮದಗ್ನ್ಯಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಗೋವಿಂದಸೂನೋಸ್ತ್ರಿ
46. ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಲಿಂ
47. ಗ ಸೂನೋಃ ಸಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ವಾಧೂಲಸ್ಯ ಯಾ
48. ಜುಷಸ್ಯ ರಾಮಚಂದ್ರ ಸುತಸ್ಯ ನೃಹರಿ ಭಟ್ಟಸ್ಯ ದ್ವೇವೃತ್ತೀ । ಆ
49. ತ್ರೇಯಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ನರಹರಿಪುತ್ರಸ್ಯ ಪಿಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ
50. ಭಾರದ್ವಾಜಸ ಗೋತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಸಾವಣಾರ್ಯ ಸೂನೋರ್ಮಲ್ಲಣಸ್ಯೈ
51. ಕಾವೃತ್ತಿಃ । ಹಾರೀತಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಚೌಡಪಾರ್ಯ ತನಯಸ್ಯ ಜನಪ
52. ಸ್ಯೈಕಾವೃತ್ತಿ ಅಗಸ್ತ್ಯ ಗೋತ್ರ ಬಹ್ವೃಚಸ್ಯ ವೀರಣ ಸೂನೋಃ ನಾರಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ।

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53. ವಿಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ದೇವಣಸೂನೋರ್ಬಸವಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಬಾದ
54. ರಾಯಣಸ ಗೋತ್ರಯೋರ್ಬಹ್ವೃಚಯೋಃ ಪ್ರಜಾನಾಥಯೋರ್ನೃಹರಿ ತಿಗಣಯೋಃ ವೃ
55. ತ್ತಿದ್ವಯಂ । ಕಾಶಿಕಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಮಂಗಣ ಸೂನೋರ್ಲಖಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ।
56. ಶ್ರೀವತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣ ಸೂನೋರ್ನಾಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಶ್ರೀವ
57. ತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣಸೂನೋಃ ರಾಚಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಗೌತಮಸ್ಯ ಬ
58. ಹ್ವೃಚಸ್ಯ ಚಾಯಣ ಸೂನೋರ್ನೃಹರೇರೇಕಾವೃತ್ತಿಃ । ಆತ್ರೇಯಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ದೇವ
59. ಣ ಸುತಸ್ಯ ಲಿಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ವಸಿಷ್ಠಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ರಾಮಪುತ್ರ
60. ಸ್ಯರಾಯಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ವೀರಣ ಸೂನೋರ್ಲಿಂಗ
61. ಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಚೌಡಪಸುತಸ್ಯ ಗಣಪಸ್ಯೈಕಾ
62. ವೃತ್ತಿಃ । ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಹೊಂನಪಸೂನೋಸ್ತ್ರಿಪುಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಭಾರ
63. ದ್ವಾಜಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಕೇಶವಾರ್ಯ ಸೂನೋರ್ವಿಠಪಾರ್ಯ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ಭಾರದ್ವಾಜಸ್ಯ
64. ಬಹ್ವೃಚಸ್ಯ ಕೇಸಪಾರ್ಯ ಸುತಸ್ಯ ನಾಗಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ಕೌಂಡಿನ್ಯಸ್ಯ ಯಾ
65. ಜುಷಸ್ಯ ವಿಠಪ್ಪಸೂನೋರ್ದೇವಪಸ್ಯೈಕಾವೃತ್ತಿಃ । ವಾಸಿಷ್ಠಸ್ಯ ಯಾಜುಷಸ್ಯ ಮಲ್ಲ
66. ಪ್ಪಸೂನೋಸ್ತ್ರಿಪ್ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ವಾಸಿಷ್ಠಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ನಾರಾಯಣ
67. ದೇವಸೂನೋರ್ಲಖಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ಗಾರ್ಗ್ಯಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ದೇವಣಸೂ
68. ನೋಃ ಮಲ್ಲ ಪಸ್ಯೈಕಾವೃತ್ತಿಃ । ಆತ್ರೇಯಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಚವಪ್ಪ ಸೂನೋಃ ಶಿರಿಗಿ
69. ರಿನಾಥಸ್ಯ ದಶಸಂಖ್ಯ ವೃತ್ತಯಃ । ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ದೇವಣಾರ್ಯ ಸುತಸ್ಯರಾ
70. ಮಚಂದ್ರಸ್ಯ ವಿಂಶತಿ ಸಂಖ್ಯಾವೃತ್ತಯಃ । ಭಾರದ್ವಾಜಸಗೋತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ನಾಗಪಾರಾ
71. ಧ್ಯ ಸೂನೋಃ ಜನಪಾರಾಧ್ಯಸ್ಯ ಚತಸ್ರೋವೃತ್ತಯಃ । ಭಾರದ್ವಾಜಸ ಗೋತ್ರಾ ಬಹ್ವೃಚಾಃ ನೃ
72. ಸಿಂಹಾರಾಧ್ಯ ಸೂನುರ್ಹರಿಭಟ್ಟಃ । ಮಧುವಣ ಸೂನುರ್ಲಖಣಃ । ಚೌಡಪಸೂನುರ್ದೇವಣಃ । ತ್ರಯ ಏ

73. ತೇ ಪ್ರತ್ಯೇಕ ಮರ್ಧಾರ್ಧಾ ವೃತ್ತಿಭಾಗಿನಃ । ಭಾರದ್ವಾಜಯೊರ್ಬಹ್ವೃಚಯೋಃ ಸಿಂಗಣ ಅಭಲ ಸೂನ್ವೋ

74. ನಾರ್ಗಣಾಂನದಾತಯಾ ವೃತ್ತಿರೇಕಾ । ಕಾಸ್ಯಪಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಮಲ್ಲಪಸುತಸ್ಯ ಚೌಡ

75. ಪಸ್ಯಾರ್ಧಾ ! ಶ್ರೀವತ್ಸಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ತಿಪ್ಪಣ ಸೂನೋರ್ಮಲ್ಲಪಸ್ಯಾರ್ಧಾ ಶ್ರೀವತ್ಸ

76. ಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಮಾಧವಸೂನೋಸ್ತಿಪ್ಪಣಸ್ಯಾರ್ಧಾ ! ವಾಸಿಷ್ಠಾಃ ಬಹ್ವೃಚಾಃ ಬಸವಣ

77. ಸೂನುಮಾದಣಃ ಗೋವಿಂದಸೂನು ಮೈಲಾರಃ ಕೋಟಿದೇವಪುತ್ರುಸ್ತಿಂಮಣಃ ಏತೇತ್ರಯಃ ಪ್ರತ್ಯೇಕ

78. ಮರ್ಧಾವೃತ್ತಿ ಭಾಗಿನಃ । ವೈಶ್ವಾಮಿತ್ರಯೋ ಬಹ್ವೃಚಯೋಃ ರಾಘವನಾಗಣ ಸೂನ್ವೌ ಕೃ

79. ಷ್ಣಭಟ್ಟ ಸಿಂಗಣಯೋ ರೇಕಾವೃತ್ತಿಃ । ಯಾಜುಸಸ್ಯಾತ್ರೇಯಸ್ಯ ಗೋಪಣ ಸೂನೋನಾಗಣ ಸಾ

80. ರ್ಧಾ ವಾಸಿಷ್ಟಸ್ಯ ಯಾಜುಷಸ್ಯ ತ್ತಿಪಣ ಸೂನೋರವ್ವಣಸ್ಯಾರ್ಧಾ । ಬಹ್ವೃಚಸ್ಯಾತ್ರೇಯಸ್ಯ ದೇವ

81. ಣಸೂನೋಃ ಸಂಗಣಸ್ಯಾರ್ಧಾ ಶುಕ್ಲಯಾಜುಷಸ್ಯ ಗೌತಮಸ್ಯ ವಿಷ್ಣಸೂನೋ ಪಂಡರಿವರ್ಧಾ । ಯಜುಷಸ್ಯ ವ

82. ಸಿಷ್ಟಸ್ಯ ನೊರ್ನಪ್ಪ ಪುನೋರ್ಮಲ್ಲಪಸ್ಯಾರ್ಧಾ । ಅತ್ರಿ ವಸಿಷ್ಠ ಭರದ್ವಾಜಸ ಗೋತ್ರಾಣಾಂ ರುಖ್ಯ ಜುಃ ಶಾ

83. ಖಿನಾಂ ರಾಮಚಂದ್ರ ಬೊಮಣ ಲೋಕಣ ತಿಂಮಣನಾಂ ವೃತ್ತಿರೇಕ । ದೇವರಾಯ ಮಹಾರಾಯದ

I A—

1. हरेर्लीला वराहस्य दंष्ट्रादंडः स्स पातु वः । हमाद्रि
2. कलशा यत्र धात्रीच्छ[त्र] श्रीयं दधौ । हेरंबायनम
3. स्तस्म यद्दंड गृहमेधिनां । मधुव्रतानां सर्गा
4. तमौखरी भवति त्रयी । सदां ह्लाद निधे रिंदो संताने
5. यदु शौञ्चिते । अभूदाश्चिर्य्यं माधुर्य्यं वसुधाया तपः पलं ।
6. संगमो नाम राजा भूत्सारभूते तदन्वये । रेजे यस्य यशः शि
7. धा सरणीव सुरापगा । सवरत्त निधतया सम्राडासी
8. त्तनू भुवानु । मध्य बुक्कमहीपालो मणीनामिव
9. कौस्तुभः । तस्य गौरांबिका जाने तनयो भूद्गुणोन्वित
10. हार गौरयशः पूरहारी हरिहरश्वरः । यत्षोडश
11. महादान यशशा दिग्विहारिणा । भूयसामभवन्नालं
12. भुवनानि चतुर्दश । प्रताप देवराजाश्य पुत्रो भूत् भुवि विश्रत ।
13. प्रमोद इव मूत्ता यः प्रजानां स्वैगुणैरभूत् । प्रतार्थ सामि
14. धो भुत्वा प्रतापाग्नौ रणांगणे । विजिनो येन वीरेण विजयः
15. श्रीकरग्रहः । तस्य देमांबिका जाने स्तनयो विनयोन्नतः । वि
16. द्यानिधि र्विशेषज्ञो वीरो विजयभूपतिः । दयां निधे रभूत्त
17. स्य देवी नारायणांबिका । शौरेरिव महालक्ष्मी शंकरस्यैव पा
18. र्वती । पुत्ररूपं तया श्लाघ्यं पूर्वजन्म तपः फलं । देवराय
19. महीपालो दाता दीव्यति भूतले । वदान्यतिलकः सोयं दे
20. वराजो महानृपः शाके वर्षे गणे चद्रबाणाग्नि
21. शशिभिर्मिते । शौम्याख्ये वत्सरे शुद्धे माशि भाद्रपदे
22. शुभे शुचौ पक्षे पंचदश्यां नक्षत्रेशस्य वासरे । सोमो

23. परागतः पुंण्ये काले धर्माध्वमर्मवित् । तुंग भ
24. द्रा तटे पुंण्ये विरुपाक्षस्य संनिधौ । पेनुगुंड पुरी रा
25. ज्ये रोद्द देशे प्रथांगते । तुंब्बे कल्वाख्यतां प्राप्ते स्थले

II A—

26. स्थिति मुपयुषी । ख्यातं ग्रामं चोलि शट्टि पल्याख्यं धरणी
27. तले । विधाय त्र्यंबकपुरमग्रहारं महाशयः । धारापूव्रम
28. दाद्विप्रगणाय गुणशालिने पद्वाक्य प्रमाणाख्यासिन्नू
29. नां पारदृश्वने । श्रीत्र्यंबकपुरेह्यास्मि वृत्तिभाजाद्विजन्मनां । लि
30. ख्यते नाम गोत्राणि शाखांश्च विमलात्मनां । काश्यपस
31. गोत्रस्य याजुषस्य भुवन गुरोः श्रीक्रियाशक्तिगुरोः प्राथमि
32. की वृत्तिः । श्री बोधानंदान्वय प्रवर्त्तकस्य भवरोगवैद्यस्य श्री गो
33. विंदानंद गुरोर्वृत्तिरेका । भारद्वाजस गोत्रस्य याजुषस्य
34. दीर्घमलिनाथ सूनोर्नागणस्य वृतिष्षट्कं । हारीतस्य
35. याजुषस्य विश्वेश्वराराध्य सूनोर्लक्ष्मीकांतारध्यस्यैका
36. वृत्तिः । काश्यपसगोत्रस्य याजुषस्य पोचण सूनोः कूचि
37. भट्टस्यैकावृतिः । भारद्वाजस गोत्राणां बहृचानां नागप्पा
38. राध्य सुतानां जंनपाराध्य मधुवणाराध्य चौडपाराध्य
39. नागपाराध्य लक्ष्मणाराध्य गंगणाराध्येति षंणा वृ
40. त्ति षठ्कं वैश्वामित्रस्य बहृचस्य राघवसूनोर्नागणस्य
41. वृत्तिरेका वासिष्ठस्य बहृचस्य नागणसूनोः सिंगरि
42. भट्टस्य वृत्तिरेका भारद्वाजसगोत्रस्य बहृचस्य पेंमणार्य
43. सूनोरौभलभट्टस्यैका वृत्तिः । काश्यपसगोत्रस्य ब
44. हृचस्य सिंगणार्य सूनोर्नागणस्यैका वृ
45. तिः । जामदग्नस्य बहृचस्य गोविंदसूनोस्ति
46. पणस्यैकावृत्तिः ॥ काश्यपस्य बहृचस्य लख
47. ण सूनोः संगणस्यैकावृत्तिः ॥ वाधूलस्य या
48. जुषस्य रामचंद्रसुतस्य नृहरि भटस्य द्वे वृत्ती ॥ आ
49. त्रेयस्य बहृचस्य नरहारिपुत्रस्य सिंगणस्यैकावृत्तिः
50. भारद्वाजसगोत्रस्य बव्रृचस्य सावणार्य सूनोर्मलणस्यै
51. का वृत्तिः । हारीतस्य बहृचस्य चोलपार्य तनयस्य जनप
52. स्यैका वृत्ति आगस्त्यस्यो बरुचस्य वीरण सूनो नारणस्यैका वृत्तिः ।

II B—

53. विश्वामित्रस्य बहृचस्य देवणसूनोर्बसवणस्यैका वृत्तिः । बाद
54. रायणसगोत्रयोर्बहृचयोः पुटणसुतयोर्नृहरि शिगणयो वृ
55. त्तिद्वयं । कौशिकस्य बहृचस्य मंगणसूनोर्लखणस्यैका वृत्तिः ॥
56. श्रीवत्सस्य याजुषस्य गोपण सूनोर्नागणस्यैका वृत्तिः । श्री व
57. त्सस्य याजुषस्य गोपणसूनो राचणस्यैका वृत्तिः । गौतमस्य ब
58. हृचस्य चायणसूनोर्नृहरे रेका वृतिः । आत्रेयस्य बहृचस्य देव
59. ण सुतस्य लिगणस्यैकावत्तिः । वसिष्ठस्य बहृचस्य रामणपुत्र
60. स्य रायणस्यैकावृत्तिः । काश्यपस्य बहृचस्य वीरण सूनोर्लिग

61. णस्यैकावृत्तिः। भारद्वाजस्य बह्वचस्य चौंडपसुतस्य गणपस्यैका
62. वृत्तिः। भारद्वाजस्य बह्वृचस्य हौंनपसूनोस्तिप्पणस्यैकावृत्तिः। भार
63. द्वाजस्य बह्वचस्य केशपार्यसूनो विठपार्यस्यैका वृत्तिः। भारद्वाजस्य
64. बवृचस्य केसपार्यसुतस्य नागणस्यैकावृत्तिः। कौंडिन्यस्य या
65. जुषस्य विठप्पसूनोर्देवपस्यैका वृत्तिः। वासिष्ठस्य याजुषस्य मल्ल
66. प्पसूनोस्तिप्पणस्यैका वृत्तिः। वासिष्ठस्य बह्वचस्य नारायण
67. देवसूनोर्लखणस्यैका वृत्तिः। गार्ग्यस्य वह्वचस्थ देवणसू
68. नो मल्लपस्यैकावृत्तिः। आत्रेयस्य बह्वचस्य चदप्प सूनोः शिरिगि
69. रिनाथस्य दशसंख्य वृत्तयः। भारद्वाजस्य बह्वचस्य देवणार्य सुतस्य रा
70. मचंद्रस्य विंशति संख्या वृत्तयः। भारद्वाजसगोत्रस्य बह्वृचस्य नागपारा
71. ध्य सूनोजनपाराध्यस्य चतस्रो वृत्तयः॥ भारद्वाजस गोत्रा बह्वचाः नृ
72. सिंहाराध्य सूनुर्हरिभट्टः। मधुवण सूनुर्लखणः। चौडपसूनुर्देवणः। त्रय ए
73. ते प्रत्येकमर्धार्धावृत्तिभागिनः। भारद्वाजयोर्बह्वृचयोः सिंगण अभल सून्नो
74. नार्गणांन दातया वृत्तिरेका। कास्यपस्य बह्वृचत्य मल्लपसुतत्य चौंड
75. पस्यार्धा। श्रीवत्सस्य बह्वृचस्य तिप्पणसूनोर्मल्लपस्यार्धा श्रीवत्स
76. स्य बह्वृचस्य माधवसूनोस्तिप्पणस्यार्धा। वासिष्ठाः बह्वृचाः बसवण
77. सूनुमादणः गोविंदसूनुर्मैलारः कौंटिदेव पुत्रुस्तिमणः एते त्रयः प्रत्येक
78. मर्धावृत्तिभागिनः। वैश्वामित्रयोः बह्वृचयोः राघव नागण सून्वौ कृ
79. ष्णभट्ट सिंगणयोरेकावृत्तिः। याजुसस्यात्रेयस्य गोपण सूनो नागणसा
80. र्धा वासिष्ठस्य याजुषस्य त्तिपण सूनोरव्वणस्यार्धा। बह्वृचस्यात्रेयस्य देव
81. णसूनोः संगणस्यार्धा शुक्लयाजुषस्य गौतमस्य विष्णसूनो पंडरिवर्धा। यजुषस्य व
82. सिष्ठस्य नोर्नप्पपुनोर्मल्लपस्यार्धा अत्रि वसिष्ठ भरद्वाजसगोत्राणां रुख्यजुः शा
83. खिनां रामचंद्र बोमण लोकण तिंमणनां वृत्तिरेका। देवराय महारायद

(ಮುಂದೆ ಹೋಗಿದೆ.)

Transliteration.

I A—

1. Harêr lîlâ-varâhasya daṃshṭrâ-daṃḍah (s) sa pâtu vaḥ ǀ Hamâdri-[1]
2. kalaśâ yatra dhâtrî chchha [tra] śrîyam[2] dadhau ǀ Hêraṃbâya nama-
3. s tasma [i] yad-daṃḍa[3]-gṛihamêdhinâṃ ǀ madhuvratânâṃ sa [ṃ] gî-
4. ta-maukharî bhavati trayî ǀ sadâ (ṃ) hlâdanidhêr indô [s] saṃtânê
5. Yadu-śaujnite[4] ǀ abhûd âśchiryya[5] mâdhuryya[6] vasudhâyâ [s] tapah-p [h] alaṃ ǀ
6. Saṃgamô nâma râjâ bhût sârabhûtê tad-anvayê ǀ rêjê yasya yaśaḥ-śiṃ-
7. dhô [s] saraṇiva Surâpagâ ǀ sava[7]-ratta[8]-nidhatayâ[9] samrâḍ âsî-
8. t tanûbhuvânu[10] ǀ madhya[11] Bukka-mahîpâlô maṇînam iva
9. Kaustubhaḥ ǁ tasya Gauraṃbikâ-jânê [s] tanayô' bhûd guṇônvita[12]

1. Read Hemâdri.
2. Read śriyam.
3. Read gaṇḍa.
4. Read saṃjnite.
5. Read âścharya.
6. Read mâdhuryaṃ.
7. Read sarva.
8. Read ratna.
9. Read nidhês tasya.
10. Read tanûbhuvâm.
11. Read madhyê.
12. Read guṇânvitah.

10. hâra-gaura-yaśah-pûra-hârî Hariharaśva-raḥ[1] | yat-shôḍaśa-
11. mahâ-dâna-yaśaśâ[2] dig-vihâriṇâ[3] | bhûyasâm abhavannâlaṃ
12. bhuvanâni chaturdaśa | Pratâpa Dêvarâjâ- śya[4] putrô bhût bhuvi viśrata[5]
13. pramôda iva mûttâ[6] yaḥ prajânâṃ svai [r] guṇair abhût | pratârtha[7] sami-
14. dhô bhutvâ[8] pratâpâgnau raṇâṃgaṇe | vijitô[9] yêna vîrêṇa vijaya (h)-
15. śrî-kara-grahaḥ | tasya Dêmâmbikâ-jânês tanayô vinayônnatah | vi-
16. dyâ-nidhir viśeshajnô vîró Vija (r) yabhûpa-tiḥ | dayâ (ṃ) nidhêr abhût ta-
17. sya dêvî Nârâyaṇâṃbikâ | Śaurêr iva Mahâlakshmî Śankarasyaiva Pâ-
18. rvatî | putra-rûpaṃ tayâ[10] ślâghyaṃ pûrva-janma-tapaḥ-phalaṃ | Dêva-
râya-
19. mahipâlô dâtâ divyati bhûtale | vadânya-tilakaḥ sôyam Dê-
20. varâjô mahâ-nṛipah Śâkê varsha-gaṇê cha[ṃ]dra bâṇâgni-
21. śaśibhir mite | Śaumyâkhyê vatsarê śuddhê mâśi Bhâdrapadê
22. śubhê śuchau pakshê paṃchadaśyâm nakshatrêśasya vâsare[1] sômô-
23. parâgataḥ puṃṇyê kâlê dharmâdhva-marma-viṭ | Tuṃgabha-
24. drâ-taṭê puṃṇyê Virupâkshasya saṃnidhau | Penuguṃḍa-purî-râ-
25. jyê Rodda-dêśê prathâṃ gate | Tuṃbbekalvâkhyatâṃ prâpte sthalê

II A—

26. sthitim upêyushi | khyâtaṃ grâmaṃ Chôliśaṭṭipalyâkhyaṃ dharaṇî-
27. talê | vidhâya Tryaṃbakapuram agrahâraṃ mahâśayaḥ | dhârâpûvram[11] a-
28. dâd vipra-gaṇâya guṇaśâline pada-vâkya pramâṇâkhya-si[ṃ]dhû-
29. nâṃ pâradṛiśvanê | śrî Tryaṃbakapurê hyasmi [n] vṛittibhâjâ [m] dvijanma-
nâm | li-
30. khyate nâma gôtrâṇi śâkhâmścha vimalâtmanâṃ | Kâśyapa-sa-
31. gôtrasya yâjushasya bhuvana-gurôḥ śrî Kriyâśakti-guroḥ prâthami-
32. kî vṛittih | śrî Bôdhânandânvaya-pravarttakasya bhava-rôga-vaidyasya
śrî Gô-
33. vindânanda-gurôr vṛittir êkâ | Bhâradvâja-sa-gotrasya yâjushasya
34. Dîrgha-Malinâthasûnôr Nâgaṇasya vṛiti shshaṭkaṃ | Hârîtasya
35. yâjushasya Viśvêśvararâdhya-sûnôr Lakshmîkântârâdhyasyaikâ
36. vṛittiḥ | Kâśyapa-sagôtrasya yâjushasya Pôchaṇa-sûnôh Kûchi-
37. bhaṭṭasyaikâ vṛittih | Bhâradvâjasa-gôtrâṇâm bahvṛichânâm Nâgappâ-
38. râdhya-sutânâṃ Jaṃnapârâdhya Madhuvaṇârâdhya Chauḍapârâdhya
39. Nâgapârâdhya Lakshmaṇârâdhya Gaṃgaṇârâdhyêti shaṃṇâ [ṃ] vṛi-
40. tti-shaṭkaṃ Vaiśvâmitrasya bahvṛichasya Râghava-sûnôr Nâgaṇasya
41. vṛittir êkâ Vâsishṭhasya bahvṛichasya Nâgaṇa-sûnor Siṃgari-

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1. Read Hariharêśvarah
2. Read yaśasâm.
3. Read dig-vihâriṇâm.
4. Read sya.
5. Read viśrutah.
6. Read mûrtô.
7. Read pratyarthi.
8. Read hutvâ.
9. Read vihitô.
10. Read tayôś.
11. Read dhârâ-pûrvam.

42. bhaṭṭasya vṛittir êkâ Bhâradvâjasa-gotrasya bahvṛichasya Pemmaṇârya-
43. sûnôr Aubhalabhaṭṭasyaikâ vṛittiḥ | Kâśyapasa-gôtrasya ba-
44. hṛichasya Siṃgaṇârya-sûnôr Nâgaṇasyaikâ vṛi-
45. tih | Jâmadagnasya bahṛichasya Goviṃda-sûnôs Ti-
46. paṇasyaikâ vṛittih | Kâśyapasya bahṛichasya Lakha-
47. ṇa-sûnôh Saṃgaṇasyaikâ vṛittih | Vâdhûlasya yâ-
48. jushasya Râmachaṃdra-sutasya Nṛiharibhaṭṭasya dvê vṛittî | Â-
49. trêyasya bahṛichasya Narahari-putrasya Siṃgaṇasyaikâ vṛittih
50. Bhâradvâjasa-gôtrasya bavṛichasya Sâvaṇârya-sûnôr Malaṇasyai-
51. kâ vṛittih | Hârîtasya bahṛichasya Chôlapârya-tanayasya Janapa-
52. syaikâ vṛitti Âgastyasyô baruchasya Vîraṇa-sûnô [r] Nâraṇasyaikâ vṛittih |

II B—

53. Viśvâmitrasya bahṛichasya Dêvaṇasûnôr Basavaṇasyaikâ vṛittiḥ | Bâda-
54. râyaṇasa-gôtrayôr bahṛichayôḥ Puṭaṇasutayôr Nṛihari Śi[ṃ]gaṇayô [r] vṛi-
55. tti-dvayaṃ | Kauśikasya bahvṛichasya Maṃgaṇa-sûnôr Lakhaṇasyaikâ vṛittiḥ ||
56. Śrîvatsasya yâjushasya Gôpaṇa-sûnôr Nâgaṇasyaikâ vṛittiḥ | Śrîva-
57. tsasya yâjushasya Gôpaṇa-sûnôr Âchaṇa-syaikâ vṛittiḥ | Gautamasya ba-
58. hvṛichasya Châyaṇa-sûnôr Nṛiharêr êkâ vṛittiḥ | Âtrêyasya bahvṛichasya Dêva-
59. ṇa-sutasya Ligaṇasyaikâ vattiḥ | Vasishṭasya bahṛichasya Râmaṇaputra-
60. sya Râyaṇasyaikâ vṛittiḥ | Kâśyapasya bahṛichasya Vîraṇa-sûnôr Liga-
61. ṇasyaikâ vṛittiḥ | Bhâradvâjasya bahṛichasya Chauḍapa-sutasya Gaṇapasyaikâ
62. vṛittiḥ | Bhâradvâjasya bahvṛichasya Homnapa-sûnôs Tippaṇasyaikâ vṛittiḥ | Bhâra-
63. dvâjasya bahvṛichasya Kêśapâryasûnô Viṭhapâryasyaikâ vṛittiḥ | Bhâradvâjasya
64. bavṛichasya Kêsapârya-sutasya Nâgaṇasyaikâ vṛittiḥ | Kauṃḍinyasya yâ-
65. jushasya Viṭhappa-sûnôr Dêvapasyaikâ vṛittiḥ | Vâsishṭasya yâjushasya Malla-
66. ppa-sûnôs Tippaṇasyaikâ vṛittiḥ | Vâsishṭhasya bahṛichasya Nârâyaṇa-
67. dêva-sûnôr Lakhaṇasyaikâ vṛittiḥ | Gârgyasya bahṛichasya Dêvaṇa-sû-
68. nô Mallapasyaikâ vṛittiḥ | Âtrêyasya bahṛichasya Chadappa-sûnôḥ Śirigi-
69. rinâthasya daśa saṃkhya vṛittayaḥ | Bhâradvâjasya bahṛichasya Dêvaṇârya-sutasya Râ-
70. machaṃdrasya viṃśati-saṃkhyâ vṛittayaḥ | Bhâradvâjasa-gôtrasya bahvṛichasya Nâgapârâ-

71. dhya-sûnô[r] Janapârâdhyasya chatasrô vṛittayaḥ ‖ Bhâradvâjasa-gôtrâ babṛichâḥ Nṛi-
72. siṃhârâdhya-sûnur Haribhaṭṭaḥ । Madhuvaṇa-sûnur Lakhaṇaḥ । Chauḍapa-sûnur Dêvaṇah । traya ê-
73. te pratyêkam ardhârdhâ-vṛitti-bhâginah । Bhâradvâjayôr bahvṛichayôḥ Siṃgaṇa Abhala-sûnnô.
74. Nârgaṇâṃnadâtayâ vṛittir êkâ । Kâsyapasya bahvṛichasya Mallapa-sutasya Chauḍa-
75. pasyârdhâ । Śrîvatsasya bahvṛichasya Tippaṇa-sûnôr Mallapasyârdhâ Śrîvatsa-
76. sya bahvṛichasya Mâdhava-sûnôs Tippaṇasyârdhâ । Vâsishṭhâḥ bahvṛichâḥ Basavaṇa-
77. sûnu Mâdaṇaḥ Gôviṃda-sûnu Mailâra[h] Kôṭidêva-putrus Timmaṇah êtê trayaḥ pratyêka-
78. m ardhâ-vṛitti-bhâginaḥ Vaiśvâmitrayôh bahvṛichayôh Râghava Nâgaṇa sûnvau Kṛi-
79. shṇabhaṭṭa Siṃgaṇayôr êkâ vṛittih । yâjusasyâtrêyasya Gôpaṇa-sûnô Nâgaṇa sâ-
80. rdhâ Vâsishṭasya yâjushasya Ttipaṇa-sûnôr Avvaṇasyârdhâ । bahvṛichasyâtrêyasya Dêva-
81. ṇa-sunôh Saṃgaṇasyârdhâ śukla-yâjushasya Gautamasya Vishṇasunô Paṃḍarivardhâ । yajushasya Va-
82. sishṭhasya Nôrnappa-punôr Mallapasyârdhâ Atri Vasishṭha Bhâradvâjasa-gôtrâṇâṃ rukh yajuh śâ-
83. khinâṃ Râmachaṃdra Bomaṇa Lôkaṇa Timmaṇanâṃ vṛittir êkâ Dêvarâya-mahârâyada.

Translation.

Lines 1—4.

May the barlike tusk of Hari who took the form of Varâha (Boar) for sport, borne on which the earth possessed the beauty of an umbrella with the Golden Mountain as its finial protect you :

Salutation to Hêramba, the bees dwelling on (*lit.* householders) whose temples render music with the Veda as an accompaniment. (The meaning of this verse is not very clear).

Lines 4—20.

In the race of the moon who is a treasure of joy to the righteous called Yadu, was born the fruit of the austerities of the earth, possessed of wonderful sweetness. In that great lineage arose a king named Sangama the stream of whose fame shone like the Ganges. Among the sons of that treasure of jewels (Sangama), king Bukkamahîpâla shone like Kaustubha among gems. The son of that lord of Gaurâmbikâ

(Bukka) was Harihareśvara endowed with good qualities and with fame flowing like a stream and white like a string of pearls. The fourteen worlds are not sufficient to hold his fame arising from the sixteen gifts made by him and sporting in all the cardinal regions.

Pratâpa Dêvarâja was his son, famed in the world. He was, by his qualities, like the embodiment of the happiness of his subjects. That hero made oblations of his enemies in the fire of his valour on the battle-field and held the hand of (married) the Goddess of Victory. His son by Dêmâmbikâ was king Vijayabhûpati, pre-eminent on account of his courtesy, a treasure of learning, distinguished for his knowledge, and brave. The consort of that treasure of compassion, Vijayabhûpati was Nârâyaṇâmbikâ, like Lakshmî of Vishṇu and Pârvati of Śankara. The praise-worthy fruit of their austerities in previous births is their son king Dêvarâya. Ever generous he is dwelling in happiness on earth.

Lines 20—31.

An ornament to the benevolent, highly magnanimous and versed in the secrets of the path of righteousness, the great king Dêvarâja, in the Śaka year counted by moon, arrows, fires and moon (1351), in the year Saumya, in the pure month Bhâdrapada, in the bright fortnight, on the 15th lunar day, on Monday, on the holy occasion of the lunar eclipse on the holy bank of the Tungabhadrâ, and in the presence of Virûpâksha, gave away with pouring of water, the famous village Chôliśaṭṭipalli situated in the renowned Tumbekallu-sthala, Rodda-dêśa and Penugumḍapurî kingdom, making it an agrahâra named Tryambakapura to the assemblage of Brahmans, endowed with righteous qualities and having reached the other shore of the ocean of grammar, Mîmâmsâ and logic. The names of the pure souled Brahmans who hold the vṛittis in this Tryambakapura are written here along with their gôtras and śâkhas.

Lines 31—48.

The first vṛitti belongs to the guru Kriyâśakti, the teacher (guru) of the universe, born of Kâśyapagôtra and a follower of Yajurvêda. One vṛitti belongs to the guru Gôvindânanda, of Bôdhânandânvaya, a physician to the disease of worldliness (bhava—world of births and deaths): To Nâgaṇa, son of Dîrgha Malinâtha of Bhâradvâja-gôtra and Yajurvêda, 6 vṛittis: to Lakshmîkântârâdhya, son of Viśvêśvarârâdhya of Hârîta-gôtra and Yajurvêda, one vṛitti: to Kûchibhaṭṭa, son of Pôchaṇa of Kâśyapa-gôtra and Yajurvêda, one vṛitti: to the six sons of Nâgappârâdhya, of Bhâradvâja-gôtra and Rik-śâkhâ, named Jannapârâdhya, Madhuvaṇârâdhya, Chauḍapârâdhya, Nâgapârâdhya, Lakshmaṇârâdhya and Gangaṇârâdhya, 6 vṛittis: to Nâgaṇa, son of Râghava of Viśvâmitra-gôtra and Rik-śâkhâ, one vṛitti: to Singaribhaṭṭa, son of Nâgaṇa of Vâsishṭha gôtra and Rigvêda, one vṛitti: to Aubhalabhaṭṭa, son of Pemmaṇârya of Bhâradvâja-gôtra and Rigvêda, one vṛitti: to Nâgaṇa, son of Singaṇârya, of Kâśyapa-gôtra and Rigvêda, one vṛitti: to Tipaṇa,

son of Gôvinda of Jâmadagnya-gôtra and Ṛig Vêda one vṛitti : to Sangaṇa, son of Lakhaṇa of Kaśyapa-gôtra and Ṛig Vêda, one vṛitti.

Lines 48—56

To Nṛiharibhaṭṭa, son of Râmachandra, of Vâdhûla-gôtra and Yajur Vêda, two vṛittis : to Singaṇa, son of Narahari of Átrêya-gôtra and Ṛig Vêda, one vṛitti : to Malaṇa, son of Sâvaṇârya of Bhâradvâja-gôtra and Ṛig Vêda, one vṛitti : to Janapa, son of Chôlapârya of Hârita-gôtra and Ṛig Vêda, one vṛitti : to Nâraṇa, son of Vîraṇa of Agastya-gôtra and Ṛig Veda, one vṛitti : to Basavaṇa, son of Dêvaṇa, of Viśvâmitra-gôtra and Ṛig Veda, one vṛitti : to Nṛihari and Śingaṇa, sons of Puṭaṇa of Bâdarâyaṇa-gôtra and Ṛig-Véda, two vṛittis : to Lakhaṇa, son of Mangaṇa of Kauśika-gôtra and Ṛig Vêda, one vṛitti.

Lines 56—64.

To Nâgaṇa, son of Gôpaṇa of Śrîvatsa-gôtra and Yajur Vêda, one vṛitti : to Âchaṇa, son of Gôpaṇa of Śrîvatsa-gôtra and Yajur Vêda, one vṛitti : to Nṛihari, son of Châyaṇa of Gautama-gôtıa and Ṛig Vêda, one vṛitti : to Li[n]gaṇa, son of Dêvaṇa of Âtrêya-gôtra and Ṛig Vêda, one vṛitti : to Râyaṇa, son of Râmaṇa of Vasishṭha-gôtra and Ṛig Vêda, one vṛitti : to Li[n]gaṇa, son of Vîraṇa of Kâśyapa-gôtra and Ṛig Vêda, one : vṛitti to Gaṇapa, son of Chauḍapa, of Bhâradvâja-gôtra and Ṛig Vêda, one vṛitti : to Tippaṇa of Bhâradvâja-gôtra and Ṛig Vêda, son of Honnapa, one vṛitti : to Viṭhapârya, son of Kêśapârya of Bhâradvâja-gôtra and Ṛig Vêda, one vṛitti.

Lines 64—68.

To Nâgaṇa, son of Kêsapârya of Bhâradvâja-gôtra and Ṛig Vêda, is given one vṛitti : to Dêvapa, son of Viṭhappa of Kauṇḍinya gôtra and Yajur Véda one vṛitti : to Tippaṇa, son of Mallappa of Vasishṭha-gôtra and Yajur Vêda, one vṛitti : to Lakhaṇa, son of Nârâyaṇa-dêva of Vasishṭha-gôtra and Ṛig Vêda, one vṛitti : to Mallapa son of Dêvaṇa of Gârgya-gôtra and Ṛig Vêda, one vṛitti.

Lines 68—79.

To Śirigirinâtha, son of Chadappa of Âtṛêya-gôtra and Ṛig Vêda, are given 10 vṛittis : to Râmachandra, son of Dêvaṇârya of Bhâradvâja-gôtra and Ṛig Vêda, 20 vṛittis : to Janapârâdhya, son of Nâgapârâdhya of Bhâradvâja-gôtra and Ṛig Vêda, 4 vṛittis : the three persons named Haribhaṭṭa, son of Nṛisiṃhârâdhya, Lakhaṇa, son of Madhuvaṇa, Dêvaṇa, son of Chauḍapa, all of Bharadvâja-gôtra and Ṛig Vêda get half a vṛitti each : to Nâgaṇṇa and Annadâta, sons of Singaṇa and Aubhala of Bharadvâja-gôtra and Ṛig Vêda, one vṛitti : to Chauḍapa, son of Mallapa of Kâśyapa-gôtra and Ṛig Vêda, half a vṛitti : to Mallapa, son of Tippaṇa of Śrîvatsa-gôtra and Ṛig Vêda, half a vṛitti : to Tippaṇa, son of Mâdhava of Śrîvatsa-gôtra and Ṛig Vêda, half vṛitti : Mâdaṇa, son of Basavaṇa, Mailâra, son of Gôvinda, Timmaṇa, son of Kôṭidêva, these three persons of Vasishṭha-gôtra and Ṛig Vêda get half vṛitti each.

Lines 79—84.

To Kṛishṇabhaṭṭa and Singaṇa of Viśvâmitra-gôtra and Ṛig Vêda, sons of Râghava and Nâgaṇa, one vṛitti (each): to Nâgaṇa of Yajur Vêda and Átrêya-gôtra, son of Gôpaṇa, half a vṛitti: to Avvaṇa, son of Tippaṇa of Vasishṭha-gôtra and Yajur Vêda, half a vṛitti: to Sangaṇa, son of Dêvaṇa of Ṛig Vêda and Átrêya-gôtra, half a vṛitti: to Paṇḍari, son of Vishṇu of Śukla Yajur Vêda and Gautama-gôtra and to Mallappa, son of Nôrnappa of Yajur Vêda and Vasishṭha-gôtra, half a vṛitti: to Râmachandra, Bomaṇa, Lôkaṇa and Timmaṇa of the Atri, Vasishṭha and Bharadvâja-gôtras and of the Ṛig and Yajur Vêdas, one vṛitti each is to be given.

Dêvarâya-mahârâya's gift . . . . .

Note.

This copper plate śâsana consisting of two plates was found in the house of the village accountant of Chôḷènahalli. The plates measure 11″×7″×¼″. There is writing on one side of the first plate and on both sides of the second plate. There is a hole on the top of both the plates. There is no seal nor ring. The letters of the record are well carved in Nandi Nâgari characters. But there are several orthographical errors. The language is Sanskrit. The record is however incomplete as it stops after reciting the names of the donees and referring to king Dêvarâya. Another plate which must have contained the boundaries of the village granted, terms of gift, imprecatory verses, signature, etc., seems to have been lost.

The grant belongs to the reign of the Vijayanagar King Dêvarâya II, son of Vijayabhûpati and Nârayaṇâmbikâ. The usual stanzas in praise of the Sangama dynasty of kings from Yadu and Sangama down to Dêvarâya II are given (*cp.* E. C. XII, Tumkur 11) after the invocatory verses addressed to the gods Varâha and Gaṇêśa.

The object of the record is to register the gift of an agrahâra village called Chôḷiśaṭṭipalli (Chôḷênahaḷḷi) renamed Tryambakapura situated in the Penugoṇḍapuri kingdom, Rodda province, Tumbekallu-sthala to certain Brahmans with Kriyâśakti-guru at their head by the king Dêvarâya II.

The date of the grant is given as Ś 1351 Saumya sam. Bhâdrapada śu 15 Monday with a lunar eclipse and corresponds to 12th September 1429, a Monday with a lunar eclipse and occurring in the month of Nija Bhâdrapada.

The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâśakti, not found so far in the inscriptions and literary references to that guru. He is stated in this record to belong to Kâśyapa-gôtra and to have been a follower of the Yajur Vêda. He is also honoured in this record with the appellation *bhuvana-guru* or world-preceptor. Among the other donees are some names ending in ârâdhya (*cp.* E. C. XI, Davangere 23 of 1410).

Kriyâśakti was a famous teacher who belonged to the Śuddha Śaiva sect of Śaivism, evidently the same as the Kâḷâmukha sect. His name, religion and the

preference shown to the Kashmir Brahmans and Śaiva agamas by his disciple Mâdhavamantrin lead to the inferrence that he belonged to the Kâḷâmukha sect. This had numerous votaries in the Karnâṭaka from very early times but practically disappeared after the reign of Dêvarâya II. It is believed that its followers were absorbed by the Vîraśaiva or Lingayat cult and the Smârta or Advaita sect. There are references to the guru Kriyâśakti from 1347 A.D. to 1431 A.D. in inscriptions, and hence it is surmised by some scholars that there were several gurus of this name during this period.

The absence of the gôtra and sûtra of the Kâḷâmukha gurus so often met with in inscriptions should not be taken to denote that they were opposed to Vedic teaching and the Brahman social system. The Kâḷâmukha gurus are always praised as being well-versed in the Vêdas and Vêdângas. A lithic record at Belgâmi, the chief centre of the Kâḷâmukha sect, dated 1036 A.D., while referring to the Kâḷâmukha priest Lakuḷîśvara-paṇḍita gives in a verse the essence of his doctrine: Mahâdêva is god, his feet are worthy of worship by all the world. The rule enjoined in the three Vêdas for the order of castes and âśramas is dharma. (E.C. VII, Shikarpur 126: translations, P. 98).

There are several inscriptions and literary works referring to Kriyâśakti from the time of Harihara I down to the reign of Dêvarâya II.—The earliest of these inscriptions is the Hechche copper śâsana of 1347 in which he is spoken of as the guru of Mâdhava, minister of Prince Mârapa and praised as an incarnation of Śiva (E. C. VIII, Sorab 375). Heddase Plates of Mârapa contain the same information and are of the same date (M.A.R. 1929, P. 168).

A stone inscription of Bukka I, dated 1368 at Muchchaṇḍi speaks of Kâśî Vilâsa Kriyâśakti as the instructor of Mâdhava (or Mâdhava-mantrin), in Pure Śaivism (E.C. VII Shikarpur 281). A copper plate grant of Harihara II dated 1378 speaks of Kriyâśaktyâchârya as the *kula* guru (family preceptor) of the king (E.C. V, Channarayapatna 256). The Gadag Plates of Harihara II, dated 1379, refer to a grant made by the king at the instance of his preceptor śrîmad râjaguru mahâmaṇḍalâchârya Vâṇîvilâsa Kriyâśakti. This is believed to be different from Kâśî Vilâsa Kriyâśakti (M.E.R. 1925, p 88). The Hosahaḷḷi Plates of Harihara II, dated 1384, describe Harihara II as having listened to the teachings of Kriyâśakti and Vidyâraṇya (Journal of Bombay Historical Society, Vol. I, No. 2, p. 1). A lithic record of the same reign, dated 1390 A. D. at Śankaratîrtha near Muḷabâgal states that Immaḍi Bukka, son of Harihara II granted the village Kummâyipalli for the services of the shrine of Vidyâśankara set up in memory of the guru Kriyâśakti who had died in the previous year (1389). This record would establish some connection between him and Vidyâśankara. Whether Vidyâśankara was merely the name of the deity set up or whether he had anything to do with the Vidyâtîrtha of Sringêri who died about 1356 or with Vidyâśankara, the guru of Narahari, successor of

Mâdhavamantrin at Goa cannot be determined (*see* M.A.R. 1932, p. 106; J.B. Br. A.S. IV, p. 108).

After this we have two copper plates of Harihara, dated 1398 and 1399 which also praise Harihara II as the worshipper of the feet of râja-râja-guru-pitâmaha Kriyâśaktidêva who was the worshipper of the feet of Svayambhu Triyambakadêva (M.A.R. 1912, P. 47). A lithic record of the same reign, dated 1403 speaks of the governor of Âraga named Viṭṭhaṇṇa Oḍeyar as a swan at the lotus feet of Kriyâśakti-guru-munîśvara and registers a gift of land to Kriyâśakti-dêva-râya-voḍeyar and also to the guru of the Śringêri Matt (Singêriya voḍeyar) [E.C. VI Koppa 53: also Koppa 52 and E.C. VIII, Tîrthahaḷḷi 133.]

We next come to the records of the reign of Dêvarâya I. A stone inscription at the Harihara temple at Harihara speaks of Dêvarâya as having obtained his supreme knowledge by the favour of râya-râja-guru-maṇḍalâchârya Kriyâśakti-guru. It is dated in 1410 A.D. (E.C. XI, Davangere 23). The Daṇḍepalli Plates of Dêvarâya I's son Vijaya-bhûpati call Vijaya-bhûpati as a disciple of Kriyâśakti-dêśika and record a gift by that king of a village called Kriyâśakti-pura to Brahmans. (E.I. XIV, p. 80). A stone record of the reign of Dêvarâya II at Puttûru in South Canara District, dated 1431 A. D. registers a gift of lands on the occasion of the visit of the teacher Kriyâśaktidêva to the place. The Superintendent for Epigraphy, Madras who has noticed this in his Annual Report on South Indian Epigraphy for 1931 (P. 48) gives his opinion that this Kriyâśakti is evidently different from his namesake who was the spiritual preceptor of Mâdhavamantrin and also of Harihara II.

In none of the above stone or copper records are the gôtra and sûtra of Kriyâśakti given. A few references to Kriyâśakti in contemporary literature may be noticed here. Tâtparyadîpikâ, a work in Sanskrit being a commentary on a philosophical treatise called Sûtasamhitâ by Mâdhava-mantrin tells us that the author (here called Mâdhavâchârya) was a disciple of Kâśîvilâsa Kriyâśakti. As stated already Mâdhavamantrin served under Prince Mârapa, Bukka I and Harihara II. Kamparâya-charitam of Gangâdêvi also speaks of Kâśivilâsa Kriyâśakti as her guru. Śrînâtha author of some Châṭu verses in Telugu states in his work that the goddess Sarasvati got for him the title of Kavi Sârvabhauma before Chandrabhûsha Kriyâśakti Râya. (Sources of Vijayanagar History by S. Krishnaswami Iyengar, p. 61). In a foot note on p. 61 of the same work Dewan Bahadur Dr. S. Krishnaswami Iyengar opines that this is a distinct person from Kâśîvilâsa Kriyâśakti, the preceptor of Mâdhavamantrin and Gangâdêvi, the first member of the full title being the personal designation of the occupant and the second that of the office.

MYSORE DISTRICT.

21

HEGGADADEVANKOTE TALUK.

At the village Beḷatûr, in the hobli of Antarasante, on a stone lying near the Karalumaṇṇaguḍi.

Size 2′—6″ × 2′.

Old Kannaḍa language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಅಂತರಸಂತೆ ಹೋಬಳಿ ಬೆಳತೂರುಗ್ರಾಮದ ಕರಲುಮಂಣಗುಡಿ ಬಳಿ ಬಿದ್ದು ಯಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 2'$.

ಹಳಗನ್ನಡಕ್ಷರ.

1\. . . . . ಪ
2\. . . . . ಯರ
3\. . . ಣ್ನಪಪೃಥುವಿ
4\. . . ಯುತ್ತಿರೆ ಬಾಗಿಜಬು
5\. . . ಗುಣಿಯುಂ ಪೆಣ್ಡತಿಪ (?)
6\. . . ಯುಬಿಟ್ಟದತ್ತಿಬಿತ್ತುವ
7\. . . ಗೆ ಸುಸ್ಥಿ ಗ್ರಹಣದೊಳ್ತೆನಿ
8\. . . ಯಕಾಸ್ಯಪಗೋತ್ರ ಮಾರಯ್ಯ
9\. . . ಗಾಮುಣ್ಡಪದಿರ್ಕಣ್ಡುಗಮಣ್ನು
10\. . . ಯಿದತ್ತಿಯನಟಿದೊಂ ಕೆಱೆ
11\. . ಲ್ಲ ಈ ಕವಿಲೆಯ ಪಾರ್ವ್ವರನ
12\. . . ಬುತುಗಕೊಂಗುಣಿಕಟ್ಟಿದ
13\. ಕೆಱೆ ಬಿಟ್ಟ ದತ್ತಿ

Transliteration.

1\. . . . pa . . . .
2\. . . . yara . . . .
3\. . . ṇnapa prithuvi . . . .
4\. . . yuttire Bâgija Bu . . . .
5\. . . guṇiyuṃ peṇḍati Pa (?)
6\. . . yu biṭṭa datti bittuva
7\. . . ge susthi grahaṇadoḷ teni
8\. . . ya Kâsyapa-gôtra Mârayya
9\. . . gâmuṇḍa padirkaṇḍuga maṇnu
10\. . . yi-dattiyan aḷidom keṟe
11\. . . lla î kavileya pârvvaran a
12\. . . Butuga-Koṃguṇi kaṭṭida
13\. keṟe biṭṭa datti

Translation.

. . . . While Aṇṇapa was ruling the earth, Bâgija Bu [tuga] Konguṇi and his wife Pa . . . . . made the gift of *bittuvaṭṭa*. Be it well. On the occasion of

eclipse, ... Gâmuṇḍa granted 10 kaṇḍugas of land to Mârayya of Teni . . . ya Kâśyapagôtra. He who destroys this gift will incur the sin of destroying ? tanks, red cow, and Brahmans. The grant made for the tank built by Bûtuga Konguṇi.

Note.

This inscription is fragmentary as the inscription stone is broken on both the sides and a number of letters are lost both at the beginning and end of lines 1—11.

A king is first referred to as ruling the earth. Only the letters ṇṇapa at the end are now left. The name may stand for Aṇṇapa. There is a Noḷamba king Aṇṇapa who ruled from 931 to 940 over parts of Tumkur and Chitaldrug Districts. Whether his rule extended over parts of Mysore District cannot be determined definitely. But the exercise of some authority in the Ganga kingdom by the Noḷambas is indicated in some inscriptions (*see* M.A.R. 1939, p. 177; E.C. III, Mandya 13 of 895). No date is given in the record but the characters appear to belong to the 10th century A.D.

The main object of the inscription is to record the construction of a tank by Bûtuga Konguṇi and a grant made for the same. This Bûtuga was probably the same as the Ganga king who slew the Chôḷa king Râjâditya at Takkôlam (E.C. III, Mandya 41) about 949 A.D. At the time of the grant he might have been a prince. The present record gives the title Bâgija to him. It is not clear what it means. His wife is also stated to have joined with him in making a grant of *bittuvaṭṭa* for the tank built by him. But her name is lost in the inscription except the initial Pa. The record next refers the grant of 10 kaṇḍugas of land to Mârayya of Kâśyapagôtra by some gâmuṇḍa. Probably the donee of this grant Mârayya received confirmation of the grant of *bittuvaṭṭa* for the tank from Bûtuga and his wife. An imprecation is contained against the violators of the grant. The word *bittuvaṭṭa* seems to indicate either a portion of the produce of the lands below a tank or some wet lands below a tank granted to the person who built the tank or repaired it.

Regarding the wife of Bûtuga Konguṇi, we have only the initial letter Pa for her name. Even this letter is not very clear. So far we have come across the names of two wives of his, Rêvakanimmaḍi, the Râshṭrakûṭa princess, and Chikkabbe referred to in a record at Âlahaḷḷi (E. C. VII, Shimoga Taluk, 96 and E. I., IV, 350).

Very close to the inscription stone is a ruined old tank and it is probable that this was the tank referred to in the lithic record.

22

At the village Ningahaḷḷi in the same hobli, on the 1st vîragal near the forest settlement.

Size 5′—6″×4′—0″.

Kannaḍa language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಕಂದಲಿಕೆ ಹೋಬಳಿ ಬೇಚರಾಕ್ ನಿಂಗಹಳ್ಳಿ ಊರಕುಪ್ಪೆ ಹತ್ತಿರಯಿರುವ ೧ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $5\frac{1}{2}' \times 4'$.

1. ಸ್ವಸ್ತಿಶ್ರೀ
2. ಮತುಪ್ರ
3. ಭವಸಂವ
4. ತ್ಸರದ
5. ಕಾರ್ತ್ತಿಕ ಬ
6. ೯ನೆದಿವ
7. ಸ ಖಡಿ
8. ಖಳ್ಗವಾಡಿ
9. ಯಧಟ್ಟರಕು
10. ಲದ ವೀರ
11. ನ್ ಕಾದಿ
12. ಸ್ಥಾನಮಂ
13. ಕೊಣ್ಡು ಸು
14. ರ ಲೋ
15. ಕಕೆಸಂದಂ

Note.

This records the prowess of a warrior named Vîra of *Adhaṭarakula* (lit. family of the brave) who fought with the sword and died after capturing a stronghold.

The date of the event is given as the 9th lunar day of the dark half of Kârtika in the year Prabhava.

No king is named nor is the record dated in any era. The characters seem to belong to the 11th century A.D.

23

On a second vîragal at the same place.

Size 5′×4′

Kannaḍa language and characters.

ಆದೇ ಸ್ಥಳದಲ್ಲಿ IIನೆಯ ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕವರಿಷ ೯೬೨
2. ತೊಂಬನೂಱ ತೊಂಭತ್ತೆರಡನೆ ವರ್ಷಂ ಶ್ರೀ ಕರಪುಷ್ಯ
3. ೧೦ನೆ ಬೀರಬಯನಾಡಹರಿವಿನಲು ಕಾದಿ ಕಳ್ಳರಟ್ಟಿ
4. ಬೀರಪದಕೆಸಂದರು
5. ವೀ
6. ರರಾ
7. ಜೇನ್ದ್ರ
8. ಚೋಳ
9. ದೇವ
10. ಗ್ಗ್ರಯಾ
11. ಣ್ಡ . . .
12. ಯ್ದಾ . . .
13. ವಥ
14. ವರಿಷ
15. ಸ್ವಸ್ತಿಶ್ರೀಮಂಗಳ
16. . . . ಮಗಂ ಬಱಸಿದ ಕಲು

Note.

Some letters are lost in lines 11, 12 and 16 of the record. This record belongs to the reign of the Chôḷa king Vîra Râjêndra Chôḷa and mentions the death of a

warrior named Bira while fighting the battle of Bayanad against thieves. His son is said to have got the vīragal inscription engraved.

The date is given as Ś 992 Sri Kara Pushya 10 and the regnal year of Vīra Rājēndra Chōla is also given but it cannot be clearly made out owing to lacunae. Ś 992 is equivalent to 1069 or 1070 A.D. which would be the 6th or 7th regnal year of Vīra Rājēndra (see E. C. X, Chintāmani 161) and corresponds to the cyclic year Saumya or Sādhārana and not Khara. The nearest Khara corresponds to A.D. 1051 which would fall in the 34th or 35th regnal year of Rājēndra Chōla. There is some confusion in the date. Perhaps the word Śrikara in line 2 might simply mean auspicious and not indicate the name of the cyclic year.

24

At the village Bhīmanahaḷḷi in the hobli of Antarasante, on a stone near the Māri shrine.

Size 5'\4'.

Kannada language and characters.

ಈ ಅಂತರಸಂತೆ ಹೋಬಳಿ ಭೀಮನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಾರಿಗುಡಿ ಹತ್ತಿರವಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'\4'

1. . . . .
2. . . . .
3. ಗೌತಮ ಕ್ಷೇತ್ರ . . .
4. ಮಸ್ಥಿರರಾಜ
5. ಪರಿಕರಿಗಂಡ
6. ಪೂರ್ವ ಸಿಂಹಾಸನಾದೀಶ್ವರರಾಗಿ . . . . . .
7. ದೇವರಾಯಪುರದ ಪುಟ
8. ಮಹಾ ಜನಮನಾಪತ್ತೇರರ
9. ಕ್ರಮಾರ್ಜಿತವಾಗಿ ಬಂದ ಪುರದ . . . . . ಕೊಡೆ . . . . ಉದಯಂ . . .
10. ಉಪಾಗ್ರಮಂಗಳು . . . . . ಸರ್ವಮಾನ್ಯವಾಗಿ ದೇವರಾಯಪುರವನು
11. . . ತೋಗಲವಾಡಿ ಪುರದ್ವಾರದ ಬ್ರಾಹ್ಮಣರಿಗೆ . . ಕಳುಹು . .
12. . . . ಹೊರು ಆ ಕಣ್ಣನ ತೆಂಕಣಪುರವಾದ ಮ . . . . ಗ್ರಾಮಸಹವಾಗಿ ಯಿರ್ಪರುಅತು
13. ವೃತ್ತಿಗಳಾಗಿ ಸಂದಸವಾಗಿ ದೇವರಾಯಪುರ ಮಾಡಿ ನಾನಾ ಗೋತ್ರದ ನಾನಾ ಸೂತ್ರದ ನಾನಾ ಶಾಖೆಯ
14. ಆದ ಸಕಲವಿದ್ಯಾಪಾರಂಗತರಾದ ಬ್ರಾಹ್ಮಣೋತ್ತಮರಿಗೆ . . . . ಮಾಡಿ . . . ಪುತ್ರಪೌತ್ರಪಾರಂ
15. ಪರಿಯಾಗಿ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿ ಬಹಿರಿಯಿಂದು ಕೃಷ್ಣಾರ್ಪಣ ಬುದ್ಧಿ
16. ಯಿಂದ ಧಾರಾದತ್ತವಾಗಿ ಅನುಭವಿಸುವಂತಾಗಿ ದಾನಪಾದ್ಯ ಪಾತ್ರಳು ಸಹವಾಗಿ ಪುತ್ರಪೌತ್ರಪಾ

17 ರಂಹರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸಿ ಬರುವ ಬರಸಿಕೊಡು
ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ

18 .. ಮಿದೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ
ಸ್ವಾಮ್ಯಂಗಳನು

19. ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಿಂ ಬರುವುದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ

20. ಇದಕೆ ಪ್ರತಿನಾಮಧೇಯವಾದ ದೇವರಾಜಪುರವೆಂಬ ಅಗ್ರಹಾರದ ಶಿಲಾಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರ
ದತ್ತಾಂ ವಾ ಯೋ

21. ಹರೇತ ವಸುಂಧರಾ ಷಷ್ಟಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ ದಾನಪಾಲನಯೋ
ರ್ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇಯೋ

22. ನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note

This records the gift of the village Bichanahalli situated in Sogalavāḍipura-sthala in Huradasime with certain hamlets forming them into an agrahāra named Dēvarājapura made by the king of Mysore Dēvarāja Vodeyar son of Dēvarāja Vodeyar and grandson of Chāmarāja Vodeyar. The agrahāra was granted free from all taxes and with all the rights of possession to certain Brahmans not named who are said to have been proficient in all branches of learning. The king Dēvarāja Vodeyar is stated to have been seated on the throne of Śrīrangapattana (Seringapatam). The usual imprecations occur at the end of the grant.

No date is given. The donor Dēvarāja Vodeyar was the king of Mysore from 1659 to 1672.

25

On a viragal in the forest block of the deserted village Lakshmaṇāpura in the hobli of Kandalike.

Size 5'×4'

Kannaḍa language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು. ಕಂದಲಿಕೆ ಹೋಬಳಿ ದೇವರಾಜ ಲಕ್ಷ್ಮಣಾಪುರದ ಅರಣ್ಯದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'×4'

1. ಪೂರ್ವ್ವದೇಶಮುಂ
2. ಗಂಗೆಯುಂ ಕಹಾರಮು
3. ಗೊಣ್ಡು ಕೊಪ್ಪರಕೇಸ
4. ರಿಪರಮರಾನ ಶ್ರೀ
5. ರಾಜೇನ್ದ್ರ ಚೋಳದೇವರು
6. ಯಾಣ್ಡು ೧೯ದಾವುದು ಸಕ
7. ವರಿಷ ೯೫೭ನೆಯ ಪ್ರ
8. ಮೋದಸಂವತ್ಸರದ ಚೈತ್ರಮಾ
9. ಸದಬಹುಳತ್ರಯೋದಶಿ
10. ಬ್ರಿಹಸ್ಪತಿವಾರದನ್ದು
11. ದಾಣಗಟ್ಟೆಯ ಮನ್ನೆಯಗ
12. ತಿಬ್ಬರ ಮಾರಾಡ್ಡ ನಮಾನ
13. ನಾನ್ರಯ್ಯ ಕೊಟಗಬ್ಬನ್ನು ತುಱು
14. ವಕೊಣ್ಡು ಪೋಪಾಗಬಿಟ್ಟು ದಿನ್ದಾಂ
15. ಡಿ ತುಱುವಮಾಗುಟ್ಟಿಸರ
16. ರಗತಿಗೆನ್ದ

Transliteration.

1. Pûrvva-dêsamum
2. Gamgeyum Kadâramu
3. goṃda Koppara Kêsa-
4. ri-paramar âna śrî
5. Râjêndra-chôḷa-dêvaru
6. yâṇḍu 19 dâvudu Saka
7. varsha 953 neya Pra-
8. môda-saṃvatsarada Chaitra-mâ-
9. sada bahuḷa trayôdasi
10. Brihaspati-vâradandu
11. Bâṇiga Bîmayyana maga
12. Taṭṭala Êchagâvuṇḍana mâva
13. Sântayya Koṭagam bandu tuṟu-
14. va koṇḍu pôpâgadâṭṭa Binnâṃ-
15. ḍi tuṟuva maguḷchi sura-
16. ra gatige sanda

Translation.

During the 19th regnal year of Śri Râjêndrachôḷadêvar, Koparakêsariparamar, the conqueror of Pûrvvadêsa (Eastern country), Gange and Kaḍâra,—on Thursday, 13th lunar day of the dark half of the month Chaitra, in the year Pramôda, the Śaka year 953—when Sântayya Koṭaga, uncle of Taṭṭala Échagâvûṇḍa, son of Bâṇiga Bîmayya, came and seized the cows, the brave Binnâṇḍi recovered the cows and attained the region of the gods.

Note.

This is one of the usual vîragal records describing the exploits of a hero named Binnâṇḍi in recovering the cattle of the village from the attacks of enemies. It belongs to the reign of the Chôḷa king Râjêndrachôḷa I (1012-1044 A. D.) and is issued in the 19th year of his reign in Ś 953 Pramôda Chaitra ba 13 Thursday, corresponding to 2nd April 1030 A.D. Its importance lies in its giving both the regnal and Śaka years of Râjêndra Chôḷa I and helping in the determination of the year of his accession like a few other inscriptions published already.

NANJANGUD TALUK.

26

At the village Bankahaḷḷi in the hobli of Hullahaḷḷi, on a stone set up in the field of the patel Ketegauḍa.

Size 5′×3′–9″

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಹಳ್ಳಿಹೋಬಳಿ ಬಂಕಹಳ್ಳಿ ಗ್ರಾಮದ ಪಟೇಲ್ ಕೇತೆ ಗೌಡನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ $5' \times 3\frac{3}{4}'$.

1. ಸ್ವಸ್ತಿ ಶ್ರಿ ಜಯಾಯುರಾರೋಗ್ಯೈಶ್ವರ್ಯ್ಯಾಭಿವೃದ್ಧಿರಸ್ತು ಸಕವರುಷ
2. ೧೨೧೪ ಸಂದ ನಂದನ ಸಂವತ್ಸರದ ಚೈತ್ರಸು ೧೫ಬ್ರಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ
3. ಚಕ್ರವರ್ತ್ತಿ ಹೊಯಿಸಳವೀರ ಬಲ್ಲಾಳದೇವರ್ಸರು ದೋರಸಮುದ್ರದ ರಾಜಧಾನಿಯು
4. ನೆಲೆವೀಡಿನಲು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಕುಮಾರನಾಡಕಾ
5. ಱೆ ನಾಡಲು ಪಿರಿಯಸಿರಿಗೆ ನೆಲೆಯಾದ ಹೊಕ್ಕು ನಾಡ ನಾಳ್ಪ್ರಭುಗವುಡುಗಳು ವೀ
6. ರ ಬೈರೆಯ ನಾಯ್ಕನ ಅಗ್ರತನೂಭವ ಮಂಚಣನಾಯ್ಕಮತ್ತಂ . . . . . .
7. . . . . . . ಬೈಚೆಯನಾಯ್ಕನ ಸುಪುತ್ರರೂ ಮಾರ . . . .
8. ಬೈಚೆಯನಾಯ್ಕನು ತತ್ಪುತ್ರ . . . . ಬೈಚೆಯನಾಯ್ಕ
9. ನುಸುಖದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ತತ್ಪಾದಾ[ರಾ]ಧಕರಪ್ಪ . . . . . .
10. ಲಾನ್ವಯಗಗನಮಾರ್ತ್ತಂಡ ನೆನಿಸಿದ ವೀರಯಗೌಡನ ಸುಪುತ್ರಕುಲದೀಪಕರು ಬಿಂಮ
11. ಕ್ಕಗೌಡ ಮಲಣ ಗವುಡ ಸಂಬುವ ಗವುಡ ಕೇತ ಗವುಡ ಬೀಚ ಗವು [ಡ] ಯಿಂತೀ
12. ಅಯ್ವರು ಆ ಬಂಕಿಹಳಿಯನು ಮಾಡಿ ಸುಖದಿವಿರುತಿರಲು ತದುಗ್ರಾಮದ
13. ಲು ಕನ್ನೆಗೆಱೆಯ ಕಟ್ಟಿಸಿ ದೇವಾಲಯುವನೆತ್ತಿಸಿ . . . ದೇವರಿಗೆ ಕ
14. ಲಗಾಣವ ನಡ್ಸಿ ದೇವರ ನಿವೇದ್ಯಾರ್ತ್ಥ ಮಂಣನು ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಯಾಚಂ
15. ದ್ರಾರ್ಕ್ಕ ತಾರಂಬರಂ ಸಲುವಂತಾಗಿ ಬಿಟ್ಟರು ಮಂಗಳ ಮಾ
16. ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
17. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಷಷ್ಟಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ
18. ಜಾಯತೆ ಕ್ರಿಮಿ ‖

Note.

This record belongs to the reign of the Hoysaḷa king Ballâḷa III and describes the creation of a village called Bankihaḷḷi by five gauḍas named Bimmakkagauḍa, Malaṇagauḍa, Sambuvagauḍa, Kêtagauḍa and Bîchagauḍa, sons of Vîrayagauḍa. They are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the service of the temple and granted some land for food-offerings to the god enshrined in the temple. The gauḍas are said to be subordinates of the nâḷ-prabhu-gauḍus of the rich Hokkunâḍu district in Kâṟenâḍ belonging to Kumâranâḍu. The names of the nâḷ-prabhu-gauḍus are given as Manchaṇanâyaka, eldest son of Vîra Baireyanâyaka, Mâranâyaka, son of Baichayanâyaka, and Baicheyanâyaka, son of . . . . . The usual imprecatory verse occurs at the end of the grant and also a sentence with the meaning "may there be increase in prosperity, long life, good health and wealth is found at the commencement of the record."

The record is dated Ś 1214 Nandana sam. Chai śu 15 Brihavâra and corresponds to 3rd April 1292 A.D.

27

At the village Amukahaḷḷi in the same hobli of Hullahaḷḷi, on a broken stone lying in a field behind the Mâri temple.

Size 1′-6″ × 1′-3″.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಹಳ್ಳಿ ಹೋಬಳಿ ಬೇಚರಾಕ್ ಅಮುಕಹಳ್ಳಿ ಮಾರಿ ಗುಡಿಗೆ ಹಿಂದೆ 50 ಗಜ ದೂರದಲ್ಲಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2}' \times 1\frac{1}{4}'$.

1. . . . . . ಮಹ . . . .
2. . . . . . ವೆ । ತ್ರೈಲೋಕ್ಯವಿಷಯಾರಂ . . .
3. . . . . ಯಾದ್ಭುದಯ ಶಾಲಿವಾಹನ ಸಕವರು
4. ರುಷ ನಂದ ವಿಸ್ವಾವಸುಸಂವತ್ಸರ
5. . . . . . ಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ
6. . . . . . ಜ್ಯಂಗೆಯ್ವಲ್ಲಿ ಮ್ಯೆಸೂ ಸಿಂಹ್ವಾ . .
7. . . . . ತಾಪ ಶ್ರೀ ಸೂಯ್ರ್ಯ
8. . . . . ರಾಜ್ಯಂಗ್ಯೆವಲ್ಲಿ ಕ . . .
9. ಭಾಗದ . . .
10. ಮಡಿ . . . . .

Note.

This record is full of lacunæ as a portion of the inscription slab is broken on both sides and the pieces on each side are lost leaving only the middle portion of the slab intact. It seems to refer to some king as the overlord with the titles, râjâdhirâja and râja-paramêśvara and some subordinate of his is spoken of as the ruler of the throne of Mysore. It is probable that the first king referred to is a king of Vijayanagar. The letters tâpa śri-sûryya in line 7 may mean that the Mysore king referred to was a sun in brightness. But nothing can be definitely stated about the meaning.

As regards the date, only the cyclic year Viśvâvasu is named and the figure indicating the number of years lapsed in the Sâlivâhana era is lost. The characters seem to belong to the 17th century and it is possible that Viśvâvasu might stand for 1665 A.D. when Dêvarâja Vaḍeyar was king of Mysore. The previous cyclic year Viśvâvasu coincided with 1605 A.D. At this date the Mysore kings had not yet obtained the throne at Seringapatam and are not spoken of in contemporary inscriptions as seated on a throne. In the later years Viśvâvasu, occurring in 1725 A.D. and 1785 A.D. the Mysore kings are not spoken of as subordinates since the Vijayanagar empire had disappeared by that time.

28

Chikkabbehalli copper plate grant of Krishnaráya dated Ś 1459 found in the Taluk Treasury at Seringapatam, Seringapatam Taluk. [Plate XXIV].

3 plates: 10″ × 7″: Nâgari characters: Sanskrit language: Boar Seal.

ಶ್ರೀರಂಗಪಟ್ಟಣದ ಖಜಾನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

೩ ಹಲಗೆಗಳು: 10″×7″: ನಾಗರಾಕ್ಷರ: ಸಂಸ್ಕೃತಭಾಷೆ: ವರಾಹಮುದ್ರೆ.

1 B—

1. ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮ
2. ರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ। ಹರೇರ್ಲೀ
3. ಲಾವರಾಹಶ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ। ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾ
4. ತ್ರೀಚ್ಛತ್ರಶ್ರಿಯಂದಧೌ। ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿರಾ
5. ಪಹಂ ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚಪೂಜ್ಯತೇ। ಅಸ್ತಿಕ್ಷೀ
6. ರಮಯಾದ್ದೇವೈರ್ಮಥ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ। ನವನೀತಮಿವೋದ್ಭೂತಮ
7. ಪನೀತತಮೋಮಹಃ। ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತುಲೈರನ್ವ
8. ರ್ಥನಾಮಾಬುಧಃ ಪುಣ್ಯೈರಸ್ಯಪುರುರ(ವ)ವಾಭುಜಬಲೈರಾಯುರ್ದ್ವಿಷಾಂ
9. ನಿಘ್ನತಃ। ತಶ್ಯಾಯುರ್ನಹುಷೋಪ್ಯ ತಸ್ಯ ಪರುಷೋಯುದ್ಧೇ ಯಯಾತಿಕ್ಷಿ
10. ತೌ. ಖ್ಯಾತಃಸ್ತಸ್ಯತು ತುರ್ವಸುವಸುನಿಭ ಶ್ರೀದೇವಯಾನೀಪತೇ। ತದ್ವಂ
11. ಶೇ ದೇವಕೀಜಾನಿರ್ದಿದೀಪೇತಿಂಮ್ಮಭೂಪತಿಃ। ಯಶಸ್ವೀತುಲುವೇಂದ್ರೇ
12. ಷುಯದೋ [ಃ] ಕೃಷ್ಣಇವಾನ್ವಯೇ। ತತೋಭೂದ್ಬುಕ್ಕಮಾಜಾನಿರೀಶ್ವರಕ್ಷಿತಿ
13. ಪಾಲಕಃ। ಅತ್ರಾಸಮಗುಣಭ್ರಂಶಂ ಮೌಳಿರತ್ನಂಮಹೀಂಭುಜಾಂ। ಸರ
14. ಸಾದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಾವನಿಪಾಲಕಃ। ದೇವಕೀನಂದನಾತ್ಕಮೋ
15. ದೇವಕೀ ನಂದನಾದಿವ। ಕಾವೇರೀಮಾಶುಬಧ್ವಾಬಹಲಜಲತರಾಂ
16. ಯೋವಿಲಂಘ್ಯೈವ ಶತ್ರುಂ ಜೀವಗ್ರಾಹಂ ಗೃಹೀತ್ವಾಸಮಿತಭುಜಬಲಾ
17. ತ್ತಂಚ್ಯರಾಜ್ಯಂತದೀಯಂ। ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂ ತದಪಿನಿಜವಶೇ
18. ಪಟ್ಟಣಂಯೋಬಭಾಶೇ ಕೀರ್ತ್ತಿಸ್ತಂಭಂ ನಿಖಾಯತ್ರಿಭುವನಭವನಸ್ತೂ
19. ಯಮಾನಾಪದಾನ[ಃ]। ಚೇರಂ ಚೋಳಂಚಪಾಂಡ್ಯಂತಮಪಿಚಮಧುರಾವಲ್ಲಭಂ
20. ಮಾನಭೂಷಂವೀರ್ಯೋದಾಗ್ರಂತುರುಷ್ಕಂ ಗಜಪತಿನೃಪತಿಂಚಾಪಿಜಿತ್ವಾತ
21. ದನ್ಯಾನ್। ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ತಟಾಂತನಿತಾಂತಂ
22. ಖ್ಯಾತಕ್ಷೋಣೀಪತೀನಾಂ ಸ್ರಜಮಿವಶಿರಸಾಂ ಶಾಸನಂ ಯೋವ್ಯತಾನೀತ್।
23. ವಿವಿಧಸುಕೃತೋದ್ದಾಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮುದಿತಹೃದಯಸ್ಥಾ
24. ನೇಸ್ಥಾನೇವ್ಯಧತ್ತಯಥಾವಿಧಿಃ। ಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭು
25. ವಿಷೋಡಶತ್ರಿಭುವನಜನೋದ್ಗೀತಂ ಸ್ಫೀತಂ ಯಶಃಪುನರುಕ್ತಯನ್।ತಿ
26. ಪ್ಪಾಜೀನಾಗಲಾದೇವ್ಯೋಃಕೌಶಲ್ಯಾಶ್ರೀಶುಮಿತ್ರಯೋ। ದೇವ್ಯೋರಿವನೃ
27. ಶಿಂಹೇಂದ್ರತ್ತಸ್ಮಾತ್ಪಂಕ್ತಿರಥಾದಿವ। ವೀರೌವಿನ[ಯಿ]ನೌರಾಮಲಕ್ಷ್ಮಣಾ

II A—

28. ಶಿವನಂದನಾ।ಜಾತಾ ವೀರನೃಸಿಂಹೇಂದ್ರಕೃಷ್ಣರಾಯಮಹೀಪತೀ। ವೀರಶ್ರೀ
29. ನಾರಸಿಹ್ಯಃ ಸ ವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿ
30. ರಸ್ಯನ್ನೃಗನಳನಹುಷಾನಪ್ಯವನ್ಯಾಮಥಾನ್ಯಾನ್। ಆಸೇತೋರಾಸುಮೇ
31. ರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಾಚ್ಯಾತ್ಯಚಲಾಂತಾದಖಿ
32. ಲಹೃದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂಶಶಾಸ।ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀತ್ಕನಕಶ
33. ದಸಿಯಃ ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಥಾನೇ ಶ್ರೀಕಾಲಹಸ್ತೀಶಿತುರಪಿನಗರೇ
34. ವೆಂಕಟಾದ್ರೌಚಕಾಚ್ಯಂ।ಶ್ರೀಶೈಲೇಶೋಣಶೈಲೇಮಹತಿಹರಿಹರೇಹೋಬ
35. ಲೇಸಂಗಮೇಚ। ಶ್ರೀರಂಗೇಕುಂಭಘೋಣೇ ಹತತಮಸಿಮಹಾನಂದಿತೀರ್ಥೇ
36. ನಿವೃತ್ತೌಃ। ಗೋಕರ್ಣೇರಾಮಸೇತೌ ಜಗತಿತದಿತರೇಸ್ವಪ್ಯಶೇಷೇಷುಪುಂ
37. ಣ್ಯಸ್ಥಾನೇಷ್ವಾಲಬ್ಧನಾನಾವಿಧಬಹಲಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ
38. ಯಸ್ಯೋದಂಚತ್ತುರಂಗಪ್ರಕರಖುರರಜಶುಷ್ಯದಂಬೋಧಿಮಗ್ನಃ ಕ್ಷ್ಮಾಭೃ
39. ತ್ಪಕ್ಷಚ್ಛಿದೋದತ್ತರಕುಲಿಶಧರೋತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್। ಬ್ರಹ್ಮಾಂಡಂ
40. ವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂ ರತ್ನಧೇನುಂ। ಸಪ್ತಾಂಬೋಧಿಂಚ
41. ಕಲ್ಪಕ್ಷಿತಿರುಹಲತಿಕೇ ಕಾಚನೀಂ ಕಾಮಧೇನುಂ। ಸ್ವರ್ಣಕ್ಷ್ಮಾಯೋ
42. ಹಿರಂಣ್ಯಾಶ್ವರಥಮಪಿತುಲಾಪೂರುಷಂಗೋಸಹಶ್ರಂ ಹೇಮಾಶ್ವಂ ಹೇಮಗ
43. ರ್ಭಂ ಕನಕಕರಿರಥಂ ಪಂಚಲಾಂಗಲ್ಯತಾನೀತ್। ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯ
44. ನಿರ್ವಿಘ್ನಂ ರಾಜ್ಯಂ ದ್ಯಾಮಿವಶಾಸಿತುಂ। ತಸ್ಮಿನ್‌ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿ
45. ತೇರಿಂದ್ರೇದಿವಂಗತೇ। ತತೋಪ್ಯವಾರ್ಯವೀರ್ಯ ಶ್ರೀಕೃಷ್ಣರಾಯಮಹೀಪ
46. ತಿಃ। ಬಿಭರ್ತಿಮಣಿಕೇಯೂರ[ನಿ]ರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇ। ಕೀರ್ತ್ಯಾಯಸ್ಯ
47. ಸಮಂತತಃ ಪ್ರಶ್ರುತಯಾವಿಶ್ವಂರುಚ್ಯೈಕ್ಯಂ ವ್ರಜೇದಿತ್ಯಾಸಂಕ್ಯ ಪುರಾ ಪು
48. ರಾರಿರಭವದ್ಬಾಳೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿ
49. ಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂ ಕಾಳೀ ಖಡ್ಗಮಧಾದ್ರಮಾಚ ಕಮಲಂ ವೀ
50. ಣಾಂಚವಾಣೀಕರೇ। ಶತ್ರೂಣಾಂ ವಾಸಮೇತೇ ದದತ ಇತಿ ರುಷಾ ಕಿಂನು ಸಪ್ತಾಂ
51. ಬುರಾಸೀ ನಾನಾಸೇನಾತುರಂಗ ತ್ರುಟಿತವಸುಮತೀ ಧೂಲಿಕಾಪಾಲಿಕಾ
52. ಭಿಃ। ಸಂಸೋಷ್ಯ ಸ್ವೈರಮೇತಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾ ಯೋ ವಿಧತ್ತೇ
53. ಬ್ರಂಹ್ಮಾಂಡಸ್ವರ್ಣ್ಣಮೇರುಪ್ರಮುಖ ನಿಜಮಹಾದಾನತೋಯ್ಯೈರಮೇಯ್ಯೈಃ। ಮದ್ದ
54. ತ್ತಾಮರ್ಥಿಸಾರ್ಥಾಃ ಶ್ರಿಯಮಿಹ ಸುಚಿರಂ ಭುಜತಾಮಿತ್ಯವೇತಃ ಪ್ರಾಯ
55. ಪ್ರತ್ಯೂಹಹೇತೋಸ್ತಪನರಥಗತೇರಾಲಯಂ ದೇವತಾಂ ತತ್ತದಿಗ್ಜ್ವಿ

II B—

56. ತ್ರ ವೃತ್ತ್ಯಾಪಿರಬಿರುದಪದ್ಯೈರಕಿತಾಸ್ತತ್ರ ತತ್ರಸ್ತಂಭಾಂಜಾತ ಪ್ರ
57. ತಿಷ್ಠಾನ್ವತನುತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್। ಕಾಚೀ ಶ್ರೀಶೈ
58. ಲಶೋಣಾಚಲಕನಕಸಭಾ ವೆಂಕಟಾದ್ರಿಪ್ರಮುಖೇಷ್ವಾ ವರ್ತ್ಯಾವರ್ತ್ಯ
59. ಶರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯ। ದೇವಸ್ಥಾನೇಷು ತೀರ್ಥೇ
60. ಷ್ವಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇಪ್ಯೋಪದಾನ್ಯೈರ
61. ಪಿಸಮಮಖಿಲೈರಾಗವೋಕ್ತಾನಿತಾನಿ। ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವ

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62. ದಂಡಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಡಃ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡಃ ।
63. ಸ್ತೋಷ[ಕೃ]ದರ್ಥಿಷುಯೋರಣಚಂಡಃ । ರಾಜಾಧಿರಾಜ ಇತ್ಯುಕ್ತೋಯೋರಾಜ
64. ಪರಮೇಶ್ವರಃ। ಮೂರುರಾಯರ ಗ[ಂ]ಡಾ ಶ್ಚಪರರಾಯ ಭಯಂಕರಃ । ಹಿಂದೂರಾ
65. ಯಸುರತ್ರಾಣೋದುಷ್ಟಶಾರ್ದೂಲ ಮರ್ದ್ದನಃ ವೀರಪ್ರತಾಪ ಇತ್ಯಾದಿಬಿರು
66. ದೈರುಚತ್ತೈಯುತಃ । ಆಲೋಕಯ ಮಹಾರಾಯ ಜಯಜೀವೇತಿವಾದಿಭಿಃ । ಅಂ
67. ಗವಂಗ ಕಲಿಂಗಾದ್ಯೈರಾಜಭಿಃ ಸೇವ್ಯತೇಚಯಃ। ಸ್ತುತ್ಯೌದಾರ್ಯಃಸುಧೀ
68. ಭಿಃಸವಿಜಯನಗರೇ ರತ್ನಶಿಂಹಾಸನಸ್ತಃ ।ಕ್ಷ್ಮಾಪಾಲಾಂನ್ ಕೃಷ್ಣರಾ
69. ಯಃಕ್ಷಿತಿಪತಿರಧರೀಕೃತ್ತ್ಯ ನೀತ್ಯಾನೃಗಾದೀನ್ । ಅಪೂರ್ವಾದ್ರೇರರ್ಥಾ
70. ಸ್ತಃಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರರ್ಥಿ ಸಾರ್ಥಶ್ರಿ
71. ಯಮಿಹ ಸಫಲೀಂಕೃತ್ಯಕೀರ್ತ್ಯಾಸಮಿಂಧೆ । ಶಾಲಿವಾಹನನಿರ್ಣೀ
72. ತೇಶಕಾಬ್ದೇಶಚತುಃಶತ್ಯೈಃ । ಅಷ್ಟತ್ರಿಂಶಸಮಾಯುಕ್ತೈಃಸಂಖ್ಯಾತೇದಶ
73. ಭಿಶ್ರುತೆ । ಧಾತುಸಂವಚ್ಚರೇ ಮಾಸಿ ಮಾರ್ಗಶೀರ್ಷೇಶುಭೇ ದಿನೆ । ಶುಕ್ಲಪ
74. ಕ್ಷೇ ಶುಭೇಲಗ್ನೇ ಗೋದ್ವಾದಶ್ಯಾಂ ಮಹಾತಿಥೌ । ತುಂಗಭದ್ರಾಪಗಾತೀರೇಹೇ
75. ಮಕೂಟೋಪಶೋಭಿತೇ । ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಯಸನ್ನಿಧೌ ಮುಕ್ತಿದಾ
76. ಯಿನಿ । ಷಟ್ದ್ದರ್ಶನಾಂಬುಧೇಃ ಪಾರದೃಶ್ವನೇಗುಣಶಾಲಿನೇ । ಯತಿನ
77. ಕೃತಿನೇ ತತ್ವವಾದಿನೇ ಯಮಹಾತ್ಮನೆ । ಬ್ರಹ್ಮಣ್ಯತೀರ್ಥ ಶಿಷ್ಯಾಯಧ
78. ರ್ಮವರ್ಮಾರ್ಥವೇದಿನೆ । ನಿರ್ಣೀತನಿಗಮಾಥಾಯ ವ್ಯಾಸತೀರ್ಥಾಯ ಧೀಮತೆ ।
79. ನಾಗಮಂಗಲರಾಜ್ಯಸ್ಥಂ ಸರ್ವಸಸ್ಯಸಮನ್ವಿತಂ । ಗುಡ್ಡೆಹಳ್ಳ್ಯಭಿಧಾದ್
80. ಗ್ರಾಮಾತ್ ಪೂರ್ವಸ್ಯಾಂ ದಿಶಿಸಂಸ್ಥಿತಂ । ಹಲ್ಲೌಗೆರ್ರೇತಿವಿಖ್ಯಾತಾತ್ಗ್ರಾಮಾ
81. ದ್ದಕ್ಷಿಣತಃ ಸ್ಥಿತಂ । ಬಲ್ಲೆಕರ್ರೇತಿವಿಖ್ಯಾತಾತ್ ಗ್ರಾಮಾತ್ಪಶ್ಚಿಮತಃಸ್ಥಿತಂಕೆ

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82. ರೆಕೋಟ್ವಿತಿಖ್ಯಾತಾತ್ ಗ್ರಾಮಾದುತ್ತರತಃಸ್ಥಿತಂ । ಮಾಯಪ್ಪಹಳ್ಳಿನಾಮ್ನಾಚದೇಪಸಾಗ
83. ರನಾಮಿನಾ । ಆನೆಸಾಸಲು ನಾಮ್ನಾಚಗ್ರಾಮಕೇಣಸಮನ್ವಿತಂ । ಚಿಕ್ಕಬ್ಬೆಹ
84. ಳ್ಳಿನಾಮಾನಂಗ್ರಾಮಂಸವಗುಣ್ಯೈರ್ಯುತಂ । ಚೆನ್ನಪಟ್ಟಣರಾಜ್ಯಸ್ಥಂ ಪ್ರಾಚ್ಯಂ ತಿಂಮಸ
85. ಮುದ್ರತಃ । ಬೆರ್ಳಹೊಳ್ಯಾಹ್ವಯಾತು ಗ್ರಾಮಾದ್ದಕ್ಷಿಣಾಂದಿಶಮಾಶ್ರಿತಂ । ಗ್ರಾಮಾಚ್ಚಿವ
86. ನಳ್ಳ್ಯಾಖ್ಯಾತ್ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿಸ್ಥಿತಂ । ತಗಚೆಗೆರ್ರನಾಮ್ನೋಪಿಗ್ರಾಮಾ
87. ದುತ್ತರತಾಂಶ್ರಿತಂ । ಗ್ರಾಮಂ ಹಲವುಮಾರಾದಿ ಹೊಸಹಳ್ಳೀತಿಚಶ್ರುತಂ । ಬಿ
88. ಲ್ಲಗೊಂಡನಹಳ್ಯಾಖ್ಯ ರಾಜ್ಯೇವಾಸಮುಪಾಶ್ರಿತಂ । ಗ್ರಾಮಚ್ಚಿಕ್ಕನಹ
89. ಳ್ಯಾಖ್ಯಾತ್ ಪ್ರಾಚೀಮಾಶಾಮುಪಾಶ್ರಿತಂ । ನಾರಸಿಂಹ್ಯಪುರೀಭಿಖ್ಯಾತ್ಗ್ರಾ
90. ಮಾದ್ದಕ್ಷಿಣತಸ್ಥಿತಂ । ಪಶ್ಚಿಮಂತೊಡನಲ್ಲೂರೋರುತ್ತರಂ ಜೂಜುವಾಡಿತಃ ।
91. ಗ್ರಾಮಂಚ ವೆಂಗೆನಲ್ಲೀತಿವಿಖ್ಯಾತಿಂ ಮದಿಕಾಂಶ್ರಿತಂ । ಸರ್ವಮಾನ್ಯಚತುಃ ಸೀಮಾಸಂ
92. ಯುತಂಚ ಸಮಂತತಃ। ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣ ಸಿದ್ಧಸಾದ್ಧ್ಯ ಜಲಾಂನ್ವಿತಂ । ಅಕ್ಷಿ
93. ಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಏಕಭೋಗ್ಯಂಸಭೂರುಹಂ । ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚಕಚ್ಛೇನಾ
94. ಪಿಸಮನ್ವಿತಂ । ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂ ಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಸ್ಯಾಧ
95. ಮನಸ್ಯಾಪಿ ವಿಕ್ರಯಸ್ಯಾಪಿಚೋಚಿತಂ । ಪರೀತಃ ಪ್ರಯತ್ನೈಸ್ನಿಗ್ಧೈ ಪುರೋಹಿ
96. ತಪುರೋಗಮ್ಯೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ಶ್ರೌತ ಪಥಿಕ್ಯೈರಧಿಕ್ಯೈರ್ಗಿರಾಂ । ಕೃಷ್ಣದೇವಮಹಾ

97. ರಾಯೋೞಮಾಪನೀಯೊಮನಸ್ವಿನಾಂ । ಸಹಿರಂಣ್ಯಪಯೋೞಧಾರಾಪೂರ್ವಕಂದತ್ತ್ವಾನ್ಮುದಾ ।
98. ತದಿದಮವನೀವನೀಪಕ ವಿನುತಧರಾಯಸ್ಯ ಕೃಷ್ಣರಾಯಸ್ಯ । ಶಾಸನಮು
99. ರುಕವಿವೈಭವನಿವಹ ನಿದಾನಸ್ಯ ಭೂರಿದಾನಸ್ಯ । ದಾನಪಾಲನಯೋೞರ್ಮ
100. ಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋೞನುಪಾಲನಂ । ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋೞತಿ ಪಾಲನಾದಚ್ಯು
101. ತಂಪದಂ । ಸ್ವದತ್ತಾ್ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾ
102. ರೇಣಸ್ವದತ್ತನಿಷ್ಫಲಂ ಭವೇೞತ್ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋೞಹರೇೞಚ್ಚವಸುಂ
103. ಧರಾಂ । ಷಷ್ಟಿರ್ವಷಸಹಶ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂಜಾಯತೇೞ ಕ್ರಿಮಿ । ಏಕೈವಭಗಿನೀ
104. ಲೋೞಕೇೞ ಸರ್ವೇೞಷಾಮೇೞವಭೂಭುಜಾಂ । ನಭೋೞಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧ
105. ರಾಂ । ಸಾಮಾನ್ಯೋೞಯಂ ಧರ್ಮಸೇೞತುಂ ನೃಪಾಣಾಂಕಾಲೇೞಕಾಲೇೞಪಾಲನೀಯೋೞಭವದ್ಭಿಃ । ಸ
106. ರ್ವಾನೇೞತಾನ್‌ಭಾವಿನಃ ಪಾರ್ಥಿವೇೞಂದ್ರಾನ್ ಭೂಯೋೞ ಭೂಯೋೞ ಯಾಚತೇೞ ರಾಮಚಂದ್ರಃ ।
107. ಶ್ರೀ ವಿರುಪಕ್ಷ

I B—

1. श्रीगणाधिपतये नमः । नमःस्तुंगशिरश्चुंबिचंद्रचाम
2. रचारवे त्रैलोकयनगरारंभमूलस्तंभाय शंभवे । हरेर्ली
3. लावराहश्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धा
4. त्रीच्छत्रश्रियं दधौ । कल्याणायास्तु तद्धाम प्रत्यूहतिमिरा
5. पहं । यद्गज़ोप्यगजोद्भूतं हरिणापि च पूज्यते । अस्ति क्षी
6. रमयाद्देवैर्मथ्यमानांन्महांबुधेः । नवनीतमिवोद्भूतम
7. पनीततमो महः । तस्यासीत्तनयस्तपोभिरतुलैरन्व
8. र्थनामा बुधः पुण्यैरस्य पुरुरववाभुजबलैरायुर्द्विषां
9. निघ्नतः । तश्यायुर्नहुषोष्य तस्य परुषो युद्धे ययाति क्षि
10. तौ । ख्यातःस्तस्यतु तुर्वसुवसुनिभश्रीदेवयानीपते । तद्वं
11. शे देवकीजानिर्दिदीपे तिम्मभूपतिः । यशस्वी तुलुवेंद्रे
12. षु यदो[ः] कृष्ण इवान्वये । ततोभूद्बुक्कमाजानिरीश्वरक्षिति
13. पालकः । अत्रासमगुणभ्रंशं मौळिरत्नं महीभुजां । सर
14. सादुदभूत्तस्मान्नरसावनिपालकः । देवकीनंदनात्कमो
15. देवकीनंदनादिव । कावेरीमाशुबध्वा बहलजलतरां
16. यो विलंघ्यैव शत्रुं जीवग्राहं गृहीत्वा समितभुजबला
17. त्तंच्य राज्यं तदीयं । कृत्वा श्रीरंगपूर्वं तदपि निजवशे
18. पट्टणं यो बभाशे कीर्त्तिस्तंभं निखाय त्रिभुवनभवनस्तू
19. यमानापदान । चेरं चोळं च पांड्यं तमपि च मधुरावल्लभं
20. मानभूषं वीर्योदाग्रं तुरुष्कं गजपतिनृपतिं चापि जित्वा त
21. दन्यान् । आगंगातीरलंकाप्रथमचरमभू [भृ] त्तटांतनितांतं
22. ख्यातक्षोणीपतीनां स्रजमिव शिरसां शासनं यो व्यतानीत् ।
23. विविधसुकृतोद्दामे रामेश्वरप्रमुखे मुहुर्मुदितहृदयस्था
24. ने स्थाने व्यधत्त यथाविधिः । बुधपरिवृतो नानादानानि यो भु
25. वि षोडश त्रिभुवनजनोद्गीतं स्फीतं यशः पुनरुक्तयन् । ति
26. प्पाजी नागलादेव्योः कौशल्याश्रीशुमित्रयो । देव्योरिव नृ
27. सिंहेंद्रत्तस्मात्पंक्तिरथादिव । वीरौविन[यि]नौ रामलक्ष्मणा

II A—

28. विव नंदनौ । जातौ वीरनृसिंहेंद्रकृष्णरायमहीपती । वीरश्री
29. नारसिंह्यः सविजयनगरे रत्नसिंहासनस्थः कीर्त्त्या नील्या नि
30. रस्यन्नृगनळनहुषानप्यवन्यामथान्यान् । आसेतोरासुमे
31. रोरवनिसुरनुतः स्वैरमाचोदयाद्रेरापाच्यात्यचलांतादखि
32. लहृदयमावर्ज्य राज्यं शशास । नानादानान्यकार्षीत्कनकश
33. दसि यः श्रीविरूपाक्षदेवस्थाने श्रीकालहस्तीशितुरपि नगरे
34. वेंकटाद्रौ च काच्यं । श्रीशैले शोणशैले महति हरिहरे होव
35. ले संगमे च । श्रीरंगे कुंभघोणे हततमसिमहानंदितीर्थे
36. निवृत्त्यैः । गोकर्णे रामसेत्तौ जगति तदितरेस्वप्यशेषेषु पुं
37. ण्यस्थानेष्वालब्धनानाविधबहलमहादानवारिप्रवाहैः
38. यस्योदंचत्तुरंगप्रकरखुररजशुष्यदंबोधिमग्नः क्ष्माभृ
39. त्पक्षच्छिदोदत्तरकुलिशधरोत्कंठिताकुंठिताभूत् । ब्रंह्मांडं
40. विश्वचक्रं घटमुदितमहाभूतकं रत्नधेनुं । सप्तांबोधिं च
41. कल्पक्षितिरुहलतिके काचनीं कामधेनुं । स्वर्णक्ष्मा यो
42. हिरंण्याश्वरथमपि तुलापूरुषं गोसहश्रं हेमाश्वं हेमग
43. र्भं कनककरिरथं पंचलांगलयतानीत् । प्राज्यं प्रशास्य
44. निर्विघ्नं राज्यं द्यामिव शासितुं । तस्मिन् गुणेन विख्याते क्षि
45. तेरिंद्रे दिवंगते । ततोप्यवार्यवीर्यश्रीकृष्णरायमहीप
46. तिः । बिभर्त्ति मणिकेयूर[नि]र्विशेषं महीं भुजे । कीर्त्त्यायस्य
47. समंततः प्रश्रुतया विश्वं रुचैक्यं व्रजेदित्यासंक्य पुरा पु
48. रारिरभवद्भालेक्षणः प्रायशः पद्माक्षोपि चतुर्भुजोजनि
49. चतुर्वक्त्रोभवत्पद्मभू कालीखड्गमधाद्रमा च कमलं वी
50. णां च वाणी करे । शत्रूणां वासमेते ददत इति रुषा किंनु सप्तां
51. बुरासी नानासेनातुरंगत्रुटितवसुमती धूलिका पालिका
52. भिः । संसोष्य स्वैरमेत प्रतिनिधिजलधिश्रेणिका यो विधत्ते
53. ब्रंह्मांड स्वर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः मद्द
54. त्तामर्थिसार्थाः श्रिममिहसुचिरं भुजतामित्यव्रेत्यः प्राय
55. प्रत्यूहहेतोस्तपनरथगतेरालयं देवतां तत्तदिग्जे

II B—

56. त्रवृत्त्यापिरबिरुदपदैरकितास्तत्र तत्र स्तंभां जातप्र
57. तिष्ठान्वतनुत भुवि योभूभृदभ्रंकषाग्रान् । काची श्रीशै
58. लशोणाचलकनकसभावेंकटाद्रिप्रमुखेष्वावर्त्यावर्त्य
59. शर्वेष्वतनुत विधिवद्भूयसे श्रेयसे य । देवस्थानेषु तीर्थे
60. ष्वपि कनकतुलापूरुषादीनि नानादानान्येवोपदानैर
61. पि सममखिलैरागमोक्तानि तानि । रोपकृतप्रतिपार्थिव
62. दंडः शेषभुजक्षितिरक्षणशौडः भाषेगे तप्पुव रायर गंडः ।
63. स्तोष[कृ]दर्थिषु यो रणचंडः । राजाधिराज इत्युक्तो यो राज
64. परमेश्वरः । मूरुरायर ग[०]डा श्चपररायभयंकरः । हिंदूरा
65. यसुरत्राणो दुष्टशार्दूलमर्द्दनः वीरप्रताप इत्यादिबिरु

देवश्रेणी युता । आलोक्य मधुरराज्य जय श्रीवेदि आदिदेशि । अ
मनमथकविमार्गे राजश्रि, देव्याते च स । समुद्रोदारार्णः सुधी
भिः सर्वेश्वरनायके रत्नारोहावलस्तः । कृष्णपालाद् कृष्णरा
मः श्रि निरतिरत्नरीकृत्य श्रीरामानुमार्गेण । अपूर्वाद्रिपर्वा
हन श्रि मयदनक्रमदाय हेमायकलायाः श्रीतोराधिसार्थं प्र
भक्ति सद्गतिकृत्य श्रीव्यर्थं स्वीमेवे । रामेश्वरादणियी
ते शकाब्दे शतानुराते । अष्टाविंशत्सम्मानुके संख्या ते वस
विश्रुते । भानुस्वरूपाहरे मासे मार्गशीर्षे शुभे तिथे । शुक्लप
क्षे शुभे तथे मोहारदप्यां सहानिधौ । तुगभद्रानगर्भारे है
मकूटोत्तराले भिये । श्रीविरूपाक्षदेवस्य सन्निधौ सुनिरा
श्रिते । सद्‌इरवानुके पादमुक्तके मुमरपाहिते । भानिते
कृतिके मधुवादिके महद्वारावते । महादेवापौतीर्थस्याद्य भ
ौमदर्शदेवेदिवे । विनयविनाराधनाय महासर्वेश्वरेण धीमते ।
नामयमलराप्यस्य सर्वमस्यसाम्नित्वं । मल्लेश्वर्यश्चिमात्
मामाात् पूर्वस्यां दिशि स्थितं स्थितं । इस्ती मेरीने शिवमाताम् मामा
द्दक्षिणतः स्थितं । महेश्वरेति शिवमातात् मामात्पश्चिमतः स्थितं के

III A—

देवलेवरुणि मामाात् मामात्युत्तरतः स्थितं । मामम्बद्दशिलालाल्हा न देवलाग
रताच्छिला । आलेसाम्मलु नाम्ना च मामकेण सम स्थितं । निष्कस्येह
श्रिवलाताल मार्ग सन्दे पूर्वेषु च । वेत्ववदुमराजवस्य पाश्चात्तिमत्स
मुद्रम । वेर्वद्दोलन्मादृवा तु मामाद्दक्षिणां दिशामाश्रितं । मामा पश्चिम
लक्ष्मात्ययात् पश्चिमायां दिशि स्थितं । लगवेमेरेंनाम्नोपि मामा
दुत्तरतो श्रितं । मार्ग हलदुमारादि होलहलरीति न धृतं । श्रि
लुलोहनहल्लमाल्लवराजे मामलुत्तराश्रितं । मामा पश्चिमत
लक्ष्मात्ययात् मार्गमारातुरा श्रितं । नारसिंहपुरी मिल्याम् मा
माद्दक्षिणतः स्थितं । पश्चिम पोहलपुरोत्तरं नूतनवाहितः ।
मार्ग न देवेलपीते शिवमालि मादिको श्रितं । सर्वमान्यन्तु सीमान्तं
पूर्व न लताचल । निश्चिनि भेदवागमसिद्धसाहवलाक्षलो स्थितं । अश्रि
ष्यामात्रिलपुक देवमोम्य सम्भूतह । मार्गोकूपनदाकेश कल्लेना
पि सम स्थितं । पुनर्गोकादि मिल्लोम्य कमावान्तपुरारके दानस्याथ
मलस्या दे शिलावस्या दे नो स्थितं । परीतः द्वावेस्लिखे पुरोहि
तपुरोमनैः । तिदिषोदिवुधेश्लोन्नपश्चिकैरश्चिवोनैरो । कृष्णदेवमहा
रायो मानगीयो महहिवनो । महिरण्यवधोधारापूर्वकं दत्तवान्मुदा ।
नदिद्मनोवल्लीवकविलुमपरा यस्य कृष्णरायस्य । शासनमु
हकविदैन्मर्वनिवहमिदानस्य भूरिदानस्य । दानपालनयोर्म
ध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्यु
तं पदं । स्वदत्ताद्विगुणं पुण्यं परदत्तानुपालनं परदत्तापहा
रेण स्वदत्तं निष्फलं भवेत् । स्वदत्तां परदत्तां वा यो हरेत वसुं
धरां । षष्टिर्वर्षसहस्राणि विष्ठायां जायते कृमिः । एकैव भगिनी
लोके सर्वेषामेव भूभुजां । नभोग्या न करग्राह्या विप्रदत्ता वसुंध

105. [illegible]
106. [illegible]
107. [illegible] (In Kannada characters.)

Transliteration.

I B—

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]
10. [illegible]
11. [illegible]
12. [illegible]
13. [illegible]
14. [illegible]
15. [illegible]
16. [illegible]
17. [illegible]
18. [illegible]
19. [illegible]
20. [illegible]
21. [illegible]
22. [illegible]
23. [illegible]
24. [illegible]
25. [illegible]
26. [illegible]
27. [illegible]

II A—

28. [illegible]
29. [illegible]
30. [illegible]
31. [illegible]

32. la-hṛidayam âvarjya râjyaṃ śaśâsa | nânâ-dânânyakârshit Kanakaśa-
33. dasi yaḥ śrî Virûpâksha-dêvasthâne śrî Kâḷahatîśitur api nagarê
34. Veṃkaṭâdrau cha Kâ [ṃ] chyaṃ || Śrîśailê Śôṇa-śailê mahati Hariharê [A] hôba-
35. lê Saṃgamê cha | Śrîraṃgê Kuṃbhaghôṇê hata-tamasi mahâ-Naṃditîrthê
36. Nivṛittyaiḥ | Gôkarṇê Râmasêttau jagati tad-itaresv-apyaśêshêshu puṃ-
37. ṇya-sthânêshvâlabdha-nânâ-vidha-bahala-mahâ-dâna-vâri-pravâhaiḥ
38. yasyôdaṃchat-turaṃga-prakara-khura-râja [ś] śushyad-ambhôdhi-magnaḥ kshmâbhṛi-
39. t-paksha-chchhidôd[y]attara-Kuliśadharôtkaṃṭhitá kuṃṭhitâbhût | braṃh-mâṃḍaṃ
40. viśvachakraṃ ghaṭam udita-mahâbhûtakaṃ ratna-dhênuṃ saptâṃbôdhiṃ cha
41. kalpa-kshitiruhalatikê kâ[ṃ]chanîṃ Kâmadhênuṃ | svarṇakshmâ[ṃ] yô
42. hiraṃṇyâśvarathaṃ api tulâpûrushaṃ gôsahaśraṃ hêmâśvaṃ hêmaga-
43. rbhaṃ kanaka-kari-rathaṃ paṃcha-lâṃgalyatânît | prâjyaṃ praśâsya
44. nirvighnaṃ râjyaṃ dyâṃ iva śâsitum | tasmin guṇêna vikhyâtê kshi-
45. têriṃdrê divaṃ gatê | tatôpy-avârya-vîrya- śrî Kṛishṇarâya-mahîpa-
46. tih | bibhartti maṇikêyûra-[ni]rviśêshaṃ mahîṃ bhuje | kî[r]ttyâ yasya
47. samaṃtatah praśrutayâ viśvaṃ ruchaikyaṃ vrajêd ityâsaṃkya purâ Pu-
48. rârir abhavad Bhâḷêkshaṇaḥ prâyaśah padmâkshôpi chaturr(bh?)ujô'jani
49. Chaturvaktrô bhavat padmabhû[h] Kâlî khaḍgaṃ adhâd Ramâ cha kama-laṃ vî-
50. ṇâṃ cha Vâṇî karê| śatrûṇâṃ vâsam êtê dadata iti rushâ kiṃnu saptâṃ-
51. burâsî[n] nânâ-sênâ-turaṃga-truṭita-vasumatî- dhûlikâ-pâlikâ-
52. bhih | saṃśôshya svairam êta[t]- pratinidhi-jaladhi-śrêṇikâ yô vidhattê
53. braṃhmâṃḍa- svarṇṇa-mêru-pramukha-nijamahâdâna-tôyair amêyaiḥ | mad-da-
54. ttâm arthi-sârthâh śriyam iha suchiraṃ bhu[ṃ]jatâm ityavêtyâh prâya[h]
55. pratyûha-hêtôs tapana-ratha-gatêr âlayaṃ dêvatâ[nâ]ṃ tatta[d]-digjai-

II B—

56. tra vṛittyâpi(ra) birudapadair a[n]kitâ[m]statra tatra staṃbhâṃ jâtapra-
57. tishṭhân v[y]atanuta bhuvi yô bhûbhṛid-abhraṃkashâgrân| Kâ[n]chî Śrîśai-
58. la Śôṇâchala Kanakasabhâ Veṃkaṭâdri pramukh[y]êshvâvartyâvartva
59. śarvêshvatanuta vidhivad bhûyasê śrêyasê ya[h] | dévasthânêshu tîrthê-
60. shvapi kanakatulâpûrushâdîni nânâ-dânânyêvôpadânair a-
61. pi samam akhilair âgamôktâni tâni | rôsha-kṛita-pratipârthiva-
62. daṃḍah śêshabhuja-kshiti-rakshaṇa-śau[ṃ]ḍah bhâshege-tappuva-râyara-gaṇḍah
63. stôsha [kṛi] d arthishu yô raṇa-chaṃḍah | râjâ-dhirâja ityuktô yô râja-

64. paramêśvarah । mûrurâyara ga[ṃ]dâścha pararâya-bhayaṃkarah ! Hiṃdûrâ-
65. ya-suratrâṇô dushṭa-śârdûla-marddanah vîrapratâpa ityâdi biru-
66. dair uchitai[r] yutah । âlôkaya mahârâya jaya jîvêti vâdibhih । Aṃ-
67. ga Vaṃga Kaliṃgâdyai râjabhih sêvyatê cha yah । stuttyandâryah sudhî-
68. bhih sa Vijayanagarê ratna-śiṃhâsana-st[h]ah । kshmâpâlâṃn Kṛishṇarâ-
69. yah kshitipatir adharîkṛittya nîttyâ Nṛigâdîn । âpûrvâdrêr artthâ-
70. sta(h)-kshitidhara-kaṭakâd â cha Hêmâchalâṃtâd âsêtôr arthi-sârtha-śri-
71. yam iha saḍhalîṃkritya ? kîrttyâ samiṃdhe । Śâlivâhana-nirmî-
72. tê śakâbdêśa-chatuh-śataih । ashṭat-triṃśa samâyuktaih saṃkhyâtê daśa-
73. bhi śrute । Dhâtu-saṃvachchharê mâsi Margaśîrshe śubhê dine । śukla-pa-
74. kshê śubhê lagnê gôdvâdaśyâṃ mahâ-tithau । Tuṃgabhadrâpagâ-tîrê Hê-
75. makûṭôpaśôbhitê । śrî Virûpâkshadêvasya sannidhau muktidâ-
76. yini । shaṭ-ddarśanâṃbudhêh pâradṛiśvanê guṇaśâlinê yatinê
77. kṛitine tatvavâdinê ya(cha ?)mahâtmanê । Brahmaṇya-tîrtha-śishyâya dha-
78. rma-varmârtha-vêdinê । nirṇîta-nigamâ [r]thâya Vyâsatîrthâya dhîmate ।
79. Nâgamaṃgala-râjyasthaṃ sarva-sasya-samanvitaṃ । Guḍḍehaḷyabhidhâd
80. grâmât pûrvasyâm diśi saṃsthitaṃ । Hallaugerrêti vikhyâtât grâmâ-
81. d dakshiṇatah sthitaṃ । Ballekarreti vikhyâtât grâmât paschimâtah sthi-
taṃke

III A—

82. rekôḍvitikhyâtât grâmâd uttaratah sthitaṃ Mâyappahaḷḷi-nâmnâ cha Dêpasâga-
83. ranâminâ । Ânesâsâlu-nâmnâ cha grâmakeṇa samanvitaṃ Chikkabbeha-
84. ḷḷi-nâmânaṃ grâmaṃ sava-guṇair yutaṃ । Chennapaṭṭaṇa-râjyasthaṃ prâchyaṃ Timmasa-
85. mudrataḥ । Berḷaholyâhvayât (u) grâmâd dakshiṇâṃ diśaṃ âśritaṃ । grâmâch Chhiva-
86. naḷyâkhyât paśchimâyâṃ diśi sthitaṃ । Tagachegerra-nâmnôpi grâmâ-
87. d uttaratâṃ śritaṃ । grâmaṃ Halavumârâdi Hosahaḷḷiti cha śrutaṃ । Bi-
88. llagoṃḍanahaḷyâkhya râjyê vâsam-upâśritaṃ । grâmâch-Chikkanaha-
89. ḷyâkhyât prâchîm âśâm upâśrîtaṃ । Nârasiṃhya-purîbhikhyât grâ-
90. mâd dakshiṇata sthitaṃ । paśchimaṃ Toḍanallûrôr uttaraṃ Jûjuvâḍitaḥ ।
91. grâmaṃ cha Veṃgenallîti vikhyâtiṃ madikâṃ śritaṃ । sarvamânya-chatuḥ-sîmâ-saṃ-
92. yutaṃ cha samaṃtataḥ । nidhi nikshêpa pâshâṇa siddha sâddhya jalâṃn-vitaṃ । akshi-
93. ṇyâgâmi-saṃyuktaṃ aika-bhôgyaṃ sa-bhûruhaṃ । vâpî-kûpa-taṭâkaiścha kachchhênâ-
94. pi samanvitaṃ । putra-pautrâdibhir bhôgyaṃ kramâd âchaṃdra-târakaṃ । dânasyâdha-

95. manasyâpi vikrayasyâpi chôchitaṃ | parîtaḥ prayatai[s]snigdhai[h] purôhi-
96. ta-purôgamaiḥ | vividhair vibudhaiś śrauta-pathikair adhikair girâṃ | Kṛishṇadêvamahâ-
97. râyô mânanîyô manasvinâṃ | sa-hiraṃṇya-payô-dhârâ-pûrvakaṃ dattavân mudâ |
98. tad idam avanî-vanîpaka-vinuta-dharâ yasya Kṛishṇarâyasya śâsanaṃ u-
99. ru-kavi-vaibhava-nivaha-nidânasya bhûri-dânasya | dâna-pâlanayôr ma-
100. dhyê dânâchchêyônupâlanaṃ | dânâ[t]svargam avâpnôti pâlanâd achyu-
101. taṃ padaṃ | sva-dattâ[d] dviguṇaṃ puṇyaṃ para-dattânu-pâlanaṃ para-dattâ-pahâ-
102. rêṇa sva-datta [ṃ] nishphalaṃ bhavêt | sva-dattâṃ para-dattâṃ vâ yô harêchcha vasuṃ-
103. dharâṃ | shashṭir va[r]sha-sahaśrâṇi vishṭhâyâṃ jâyatê krimi | aikaiva bhaginî
104. lôkê sarvêshâm êva bhûbhujâṃ | na bhôjyâ na kara-grâhyâ vipra-dattâ vasuṃdha-
105. râ(ṃ) | sâmânyêyaṃ dharma-sêtuṃ nṛipâṇâṃ kâlê kâlê pâlanîyô bhavadbhiḥ | sa-
106. rvân êtân bhâvinah pârthivêṃdrân bhûyô-bhûyô yâchatê Râmachaṃdraḥ|
107. śrî Virupaksha

Translation.

Lines 1—71.

Salutation to Gaṇâdhipati : Praise of Śambhu, Varâha and Gaṇapati : Genealogy of the Vijayanagar king Kṛishṇarâya from the Moon downwards and his praise (*see* E. C. V, Hassan 6 for a translation of the verses) : regarding Narasa's conquests Taṃchyarâjyam is to be interpreted as the kingdom of Tanjore (*see* para 106, p. 51, M. A. R. 1918).

Lines 71—98.

On the 12th lunar day which was a Gôdvâdaśi of the bright fortnight of the month Mârgaśira in the year Dhâtu being the 1438th year in the era calculated from Sâlivâhana, on an auspicious day and lagna, during a great tithi, in the presence of the God Virûpâksha, conferring liberation (from births), on the bank of the river Tungabhadrâ adorned with Hêmakûṭa (hill), the great king Kṛishṇarâya, deserving of respect by worthy people, surrounded by holy and loving purohits and others and also by various learned men, vedic scholars and eloquent speakers, was pleased to grant with pouring of water on gold, as a sarvamânya, with all the boundaries defined, possessed of the rights of *nidhi* (treasure on the surface), *nikshêpa* (treasure underground), *pâshâṇa* (rocks), *siddha* (ready rights), *sâdhya* (possibilities), *jala* (water springs), *akshîṇi* (imperishables), *âgâmi* (future rights), trees, wells, springs, tanks, *kachchha* (river banks), to be enjoyed singly, by sons and grandsons, etc., in succession

for as long as the moon and stars last with the rights of gift, mortgage and sale, three villages, namely, (1) Chikkabbehaḷḷi with (the hamlets) Mâyappahaḷḷi. Dêpasâgara and Ânesâsalu villages, highly fertile, situated in the Nâgamangala kingdom, to the east of Guḍḍehaḷḷi, to the south of Hallegeṟe, to the west of Ballekeṟe, to the north of Kerekôḍu, (2) Halavumâra Hosahaḷḷi, situated in Chennapaṭṇa kingdom to the east of Timmasamudra, to the south of Berḷahoḷe, to the west of Śivanaḷḷi, to the north of Tagachegere, (3) Vengenalli, situated in Billagoṇḍanahaḷḷi kingdom, to the east of Chikkanahaḷḷi, to the south of Nârasiṃhyapuri, to the west of Toḍanallur and north of Jûjuvâḍi, to the wise ascetic Vyâsatîrtha, disciple of Brahmaṇyatîrtha, who had crossed to the other shore of the ocean of the six darśanas, and was endowed with noble qualities, who was a Tatvavâdi (discourser on tatvas : a term applied to the members of Mâdhva sect), high-souled and had understood the inner meaning of dharma and determined the purport of the Vedas.

Lines 98—107.

This is the śâsana of Kṛishṇarâya, who is praised by all who seek favours on earth, who is the source of the prosperity of great authors, and liberal in gifts. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one attains svarga while by protecting a gift one goes to a region from which there is no fall. Protecting another's gift is twice as meritorious as making a gift oneself. By seizing another's gift one's own gift is rendered fruitless. He who confiscates land given by oneself or by others is born as a worm in ordure for sixty thousand years. The land given to Brahmans is the sole sister of all kings. She is to be neither enjoyed nor held by hand (taxed). This bridge of dharma is common to all kings and should be protected by you from time to time. Râmachandra asks this again and again of all future kings.

Virûpâksha.

Note.

This copper plate record which was found deposited in the Seringapatam Taluk Treasury and was forwarded by the Deputy Commissioner, Mysore District, to the Archæological Department was noticed in p. 34 of the Mysore Archæological Report for 1919. The text has now been published along with a translation and note.

The record registers the gift of three villages Chikkabbehaḷḷi with three hamlets, in the Nâgamangala kingdom, Halavumârahosahaḷḷi in the Channapaṭṇa kingdom and Vengenahaḷḷi in the Billagoṇḍanahaḷḷi kingdom to the ascetic of the Mâdhva sect, Vyâsatîrtha, disciple of Brahmaṇyatîrtha, by Kṛishṇarâya, king of Vijayanagar.

Vyâsatîrtha was a great scholar who has composed several important works bearing on the Dvaita school of philosophy, namely, Nyâyâmṛita, Tarkatâṇḍava, Chandrikâ and Bhêdôjjîvana. His guru was Brahmaṇyatirtha. Tradition connects him with the Mâdhva gurus Vijayêndra and Vâdirâja both of whom belonged to separate matts but who are said to have been his disciples. He is said to have popularised Mâdhva

religion by publishing its truths in Kannaḍa songs composed by himself. Two great devotees Purandaradâsa, a Brahman, and Kanaka, a Sûdra, who also have composed popular songs full of religious fervour and moral teachings, are said to have been his disciples. He is said to have been connected in his early age with Lakshmînârâyaṇatîrtha also known as Śrîpâdarâja who resided at Muḷabâgal and who was the head of a matt at the place. The life of Vyâsatîrtha is extolled in two works Vyâsa vijaya, by Śrînivâsatîrtha and Vyâsayôgîśacharitam, by Sômanâtha. According to tradition as recorded in the first work, the king Kṛishṇarâya was once warned of an evil muhurta approaching and he was advised to put some one else on the throne for that time. Not knowing whom to choose, the king sent out his State elephant with a garland which the animal presented to Vyâsatîrtha. The latter took his seat on the throne, averted the danger befalling the king and in the short time left him signed grants of land to Brahmans. He had the large Vyâsasamudra tank built on the Mysore and Kaḍapa borders. He lived for twelve years at Tirupati worshipping the god Śrînivâsa. A vṛindâvana or tomb at a spot called Navavṛindâvana was built for him on an island in the Tungabhadrâ about half a mile from Ânegondi. According to a song of Purandaradâsa, his disciple, his death took place on Viḷambi sam. Phâlguṇa ba. 4 which is equivalent to 8th March 1539, Saturday taking the nearest year Viḷambi after the death of Kṛishṇarâya (*see* Nâgavarma's *Chhandômbudhi* edited by Kittel, Intro. p. 133).

Vyâsatîrtha is also called Vyâsarâya and a spiritual descendant of his resides at the matt of Sôsale in T.-Narsipur Taluk.

The date of the present grant is given as Ś 1438 Dhâtu sam. Mâr. śu 12 corresponding to 6th December 1516 A.D.

For Vyâsatîrtha we have the following records :—

(1) Abbûr grant of Kṛishṇarâya to Vyâsatîrtha (E.C. IX, Chennapatna 153 of 1523). (*See* also M.A.R. 1919, p. 35).

(2) Gaurâpura grant of Kṛishṇarâya to Vyâsatirtha (E. C. VII, Shimoga Taluk 85 of 1527).

(3) Three inscriptions in the Tirumalai-Tirupati, North Arcot District, two in the south wall of the second prâkâra in the Venkaṭêśasvâmi temple, and another in the north street before the Vyâsarâya matt. These are dated in 1524 A. D. and record (*a*) a money grant by Vyâsatîrtha-śrîpâda-vaḍeyar to the sthânikas at Tirumalai for the service of special offerings to the gods Venkaṭêśa and Gôvindarâja at Tirumalai and Tirupati on certain days, and (*b*) the grant of house-sites at Tirumalai by king Kṛishṇarâya to Vyâsatîrtha for building a matt (*see* Tirupati Devasthanam Inscriptions, Vol. III, pp. 329, 330, 338).

(4) Two inscriptions at Lower Tirupati, North Arcot District, in the reign of Kṛishṇarâya. The first of these dated in 1524 authorises Vyâsatîrtha-

śrîpâda-uḍaiyar to build his matt in the house-site of Sottaibhaṭṭar at Tirupati which was confiscated by the order of Sâḷuva Narasimharâya because of the theft of the temple jewels by Nambi Śiṟṟappaiyan previously and also authorises Vyâsatîrtha to receive the donor's share of the prasâdam offered in the name of Kṛishṇarâya for the use of his matt. The second of these is dated in 1528 and records that the *sthânattâr* of Tirumalai agreed to make arrangements for conducting a festival to Śrî Gôvindarâjasvâmi from the annual income of 60 pons of the village Oḍḍampattu gifted for the purpose by Vyâsatîrtha (*Ibid.* pp. 326, 358).

(5) A copper plate inscription dated in Ś 1447 (A. D. 1525-26) in the reign of Kṛishṇadêvarâya recording the grant of the village Beṭṭakoṇḍa renamed Vyâsasamudram with the village Kandakûru close to which is the big tank called Vyâsasamudram (Sewell's Antiquities, Vol. I, p. 132; Madras Epigraphical Report, C. P. 13 of 1905).

(6) Stone inscription at Kottapalli near the Pôtarâju temple dated in Ś 1445 Svabhânu in the reign of Kṛishṇadêvarâya recording the grant of some land to the deity by Vyâsatîrthaśrîpâda-uḍayalu (Inscriptions in Ceded Districts, p. 382, No. 50; also Rangacharya's Inscriptions in the Madras Presidency, p. 622, No. 533).

(7) An inscription on the south wall of the maṇḍapa in front of the Viṭṭhala temple at Hampe, Bellari District, records the grant of some villages by Kṛishṇarâya in Ś 1435 for services in that temple. Among the donees a certain share is assigned to Gurugaḷu Vyâsarâyaru. Vyâsarâya is a name often applied to Vyâsatîrtha (S.I.I., Vol. IV, p. 72). No. 277).

(8) Jakkarâjanahaḷḷi and Kannêrumadugu grants of Kṛishṇarâya dated 1521 A. D. for Vyâsatîrtha. (M.A.R. 1912, p. 50).

For a reference to Vyâsatîrtha's part in the religious activities of Kṛishṇadêvarâya's court and his relation with his contemporary Vallabhâchârya, *see* Gada's *Sampradâyadîpike* and Muraḷîdharadâsa's *Śrîvallabhâchârya-charitra* quoted in Seshagiri Sastri's Rep. San. Tam. MSS. 1896-97, pp. 16 and 24.

SHIMOGA DISTRICT.

29

SORAB TALUK.

At the village Mâvaḷi in the hobli of Sorab, writing on a vîragal below inscription No. 1 of Sorab Taluk, published in E. C. Vol. VIII. (Plate XVIII, 2).

Old Kannaḍa language and characters.

ಸೊರಬ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮಾವಳಿ ಗ್ರಾಮದ ವೀರಗಲ್ಲು ; ಸೊರಬ ತಾಲ್ಲೂಕು ಪ್ರಿಂಟ್ ನಂಬರು 1ನೆಯ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀಧ್ಮಸಾಗರ
2. ಮದನಗಾರಸರ್ ಕೊಟ್ಟೋರ್ಮವ್ವೆಳ್ವಕೆಱೆಯ ತೆಙ್ಕಣ ಕೋಡಿಯ ಗೋಳಿಯ ಕೆಱೆಗೆಕಾಲ್ಗೆ
3. ಒಮ್ಮತ್ತರ್ಕ್ಕೆಯುಉಂ
4. ನಿದ[ಱ]ರಕ್ಕೆಗೆ ಇದಾನಳಿದೊ ವಾರಣಾಸಿಯುಳ್ ಸಿದ್ಧಪರ್ವ್ವರ ಕೊನ್ದೋನ ಲೋಕಕೆಸಲ್ಗೆ
5. ಇದಾನ್ಕಾದೊನ್ಕಲ್ಯಣಭಗಿ ಕೆಳ್ಗು ಕೆಸವನ ಮಡಿದಾಕಲನ್

Transliteration.

1. Śrî Dhmasâgara
2. Madanagârasar koṭṭôr Mavveḷva-keṟeya tenkaṇa kôḍiya Gôḷiya-keṟege kâlge
3. ornmattar kkeyu-üṃ
4. nida[ṟa] rakkege idân aḷido Vâraṇâsiyuḷ Siddha Parvvara kondôna lôkake salge
5. iḍân kâdon kalyaṇa-bhagi Keḷgu-Kesavana maḍidâ kalan

Translation.

Śrì Dhamasâgara Madanagârasar granted one mattar of wet land for the maintenance of the tank Gôḷiyakeṟe and its channel situated at the southern weir of the tank at Mavveḷva (Mâvaḷi). May its destroyer attain the regions to which those who slay Siddhas and Brahmans go. He who protects this will be blessed.

Keḷgu Kêsava engraved this stone.

Note.

This record was engraved below the inscription published previously as Sorab No. 1 at Mâvaḷi. It records a grant of land made for the maintenance of a tank at that village. The donor is Madanâgarasar a chief, also referred to in the above record (Sorab No. 1) who was a subordinate of the Râshṭrakûṭa king Gôvinda III and the record has been assigned to C 797 A.D. by Rice. The present inscription engraved below may also belong to the same date.

30

At the same village, on a *nishadhikallu* stone.

Kannaḍa language and characters.

ಅದೇ ಮಾವಳಿ ಗ್ರಾಮದಲ್ಲಿರುವ ನಿಷಧಿಕಲ್ಲು.

1. ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾ [ದಾ]
2. ಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯ

3. ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಸಾಸನಂ ॥ ಶ್ರೀ [ಮೂ]
4. ಲ ಸಂಗ ಕುಂಡಕುಂದಾನ್ವಯದ
5. ಕಾಣೂರ್ಗ್ಗಣ ಮಾಧವಚಂದ್ರದೇವ[ರಗು]
6. ಡ್ಡಿ ನಾಗವ್ವೆ ಗೋಕವೆಯಮಗಳು ಸ[ಮಾ]
7. ಧಿ ವಿಧಿಯಿಂದ ಮುಡಿಪಿ ಸ್ವರ್ಗ್ಗ
8. ಸ್ತೆಯಾದಳು ಮಂಗಳಮಹಾ
9. ಶ್ರೀ ಶ್ರೀ

Note.

This records the death by the Jaina rite of *samâdhi* of a woman named Nâgavve, daughter of Gôkave and disciple of Mâdhavachandradêvar belonging to Mûlasangha, Kuṇḍakundânvaya and Kâṇûr-gaṇa. The inscription begins with the usual verse in praise of Jina-śâsana or Jaina faith.

No date is given. The characters seem to belong to the 12th century. The Jaina guru Mâdhavachandra is referred to in E.C. VII, Shimoga 64 of C. 1112 A.D. and also in E.C. VIII, Sagar 151.

31

At the same village Mâvaḷi, on a lamp pillar in front of the Banaśankari temple.

Kannaḍa language and characters.

ಅದೇ ಮಾವಳಿ ಗ್ರಾಮದ ಬನಶಂಕರಿ ಅಮ್ಮನವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ದೀಪಮಾಲೆ ಕಂಬದಲ್ಲಿ.

1. ಪಾರ್ಥಿವಸಂವತ್ಸ
2. ರದ ಕಾರ್ತಿಕ ಬ೧ರಲು
3. ಶ್ರೀಮತು ಮವಲಿಯ
4. ಬನದ ದೇವತೆಯ ಒ
5. ಕ್ಕಲು ಬುಸುಒಜನಮ
6. ಗ ಬೊಂಮೋಜನು ನಿ
7. ಲಿಸಿದ ದೀಪಮಾಲೆ
8. ಕಂಭ ಶ್ರೀ

Note.

This inscription records the setting up of a lamp pillar by Bommôja, son of Busuôja, devotee of the goddess Banadadêvate (Banaśankari) of the village Mavali (Mâvali). The date of the record is given as Pârthiva sam. Kârtika ba. 1. No Śaka year is given. The characters of the epigraph seem to belong to the 15th century A.D.

32

At Kuppagadde in Anavatti hobli, on a slab at the threshold of the navaranga in the Râmêsvara temple.

Kannada language and characters.

ಆನವಟ್ಟಿ ಹೋಬಳಿ ಕುಪ್ಪಗದ್ದೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಹೊಸಲಿನಲ್ಲಿ ಕೆಳಗಡೆ ಚಪ್ಪಡಿಯಮೇಲೆ ಬರೆದಿರುವುದು

1. ರಾಮೇಶ್ವರದೇವರಿಗೆ
2. ರುಕುಮ್ಮೈನೂ ವೇಷಿ
3. ಸಿವ ಶರೀರ

Note.

This contains the name of a devotee who made a pilgrimage to the above-mentioned temple of Râmêsvara and got his name and figure engraved. His name is given as Rukumaiya. The characters seem to belong to the 17th century A.D.

33

On a slab in the floor of the mukhamaṇṭapa of the same temple.

Kannaḍa language and characters.

ಅದೇ ಕುಪ್ಪಗದ್ದೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ 1ನೆಯ ಅಂಕಣದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಕುಪ್ಪರಸನುರಾಮ್ಮೈಲಿಂ
2. ಗಗೆ ವೇಷಿಸಿದ ಶರೀರ

Note.

This also contains the name of a devotee of the god Râmelinga or Râmêśvara ——Kupparasa. The characters seem to belong to the 17th century A.D.

Sagar Taluk.

34

On a piece of cannon set up before the Travellers' Bungalow at Ânandapur in the hobli of Ânandapura.

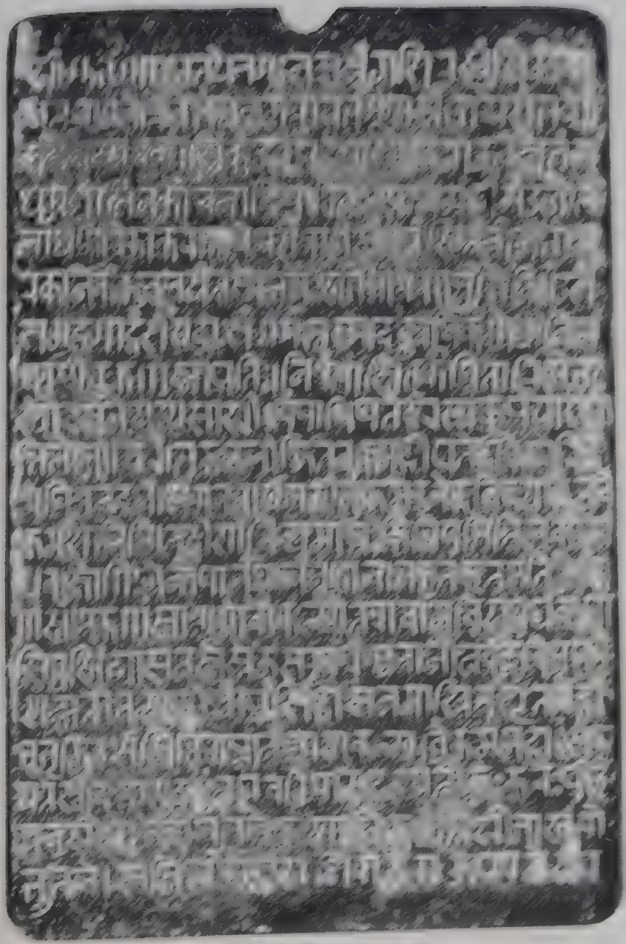
Kannaḍa language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಆನಂದಪುರದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿ ಸರ್ಕಾರಿ ಬಂಗಲೆ ಮುಂದೆ ನಟ್ಟ ಫಿರಂಗಿಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

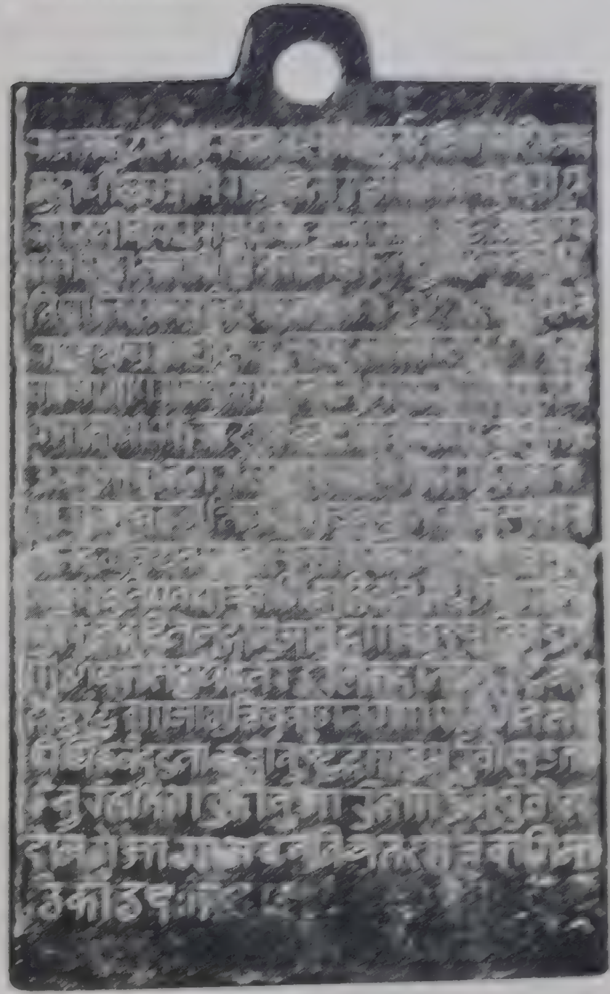
1. ಕ್ಷೇತ್ರಪಾ
2. ಲಗಂಗ
3. ನಾದ

Note.

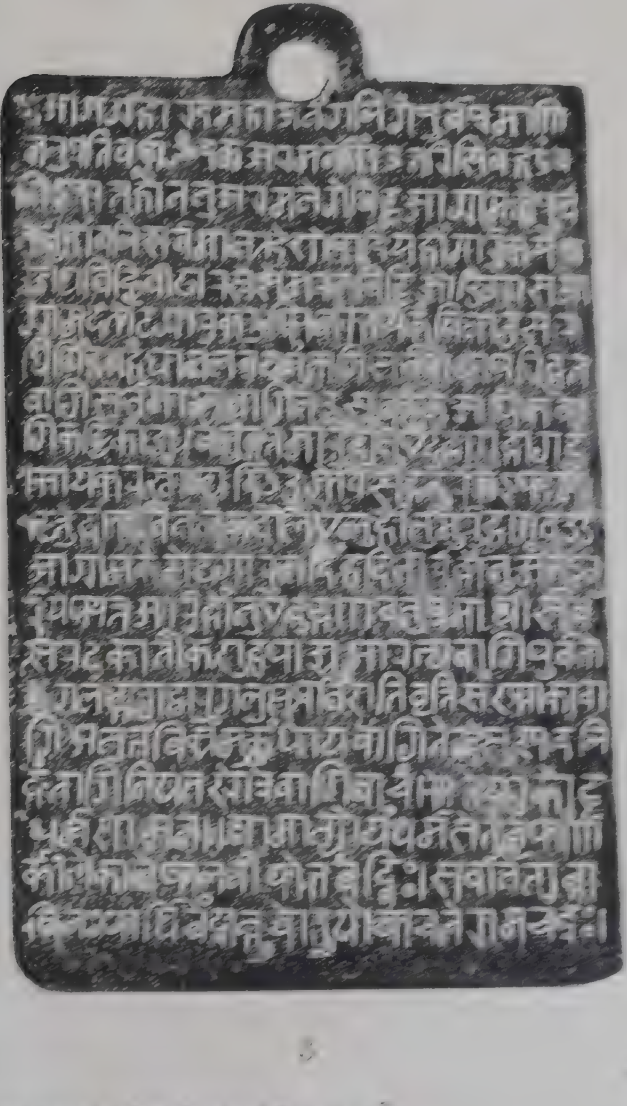
This piece of cannon was brought from the fort at Ânandapura, said to have been constructed by the kings of Keḷadi. The name of the piece is carveḍ



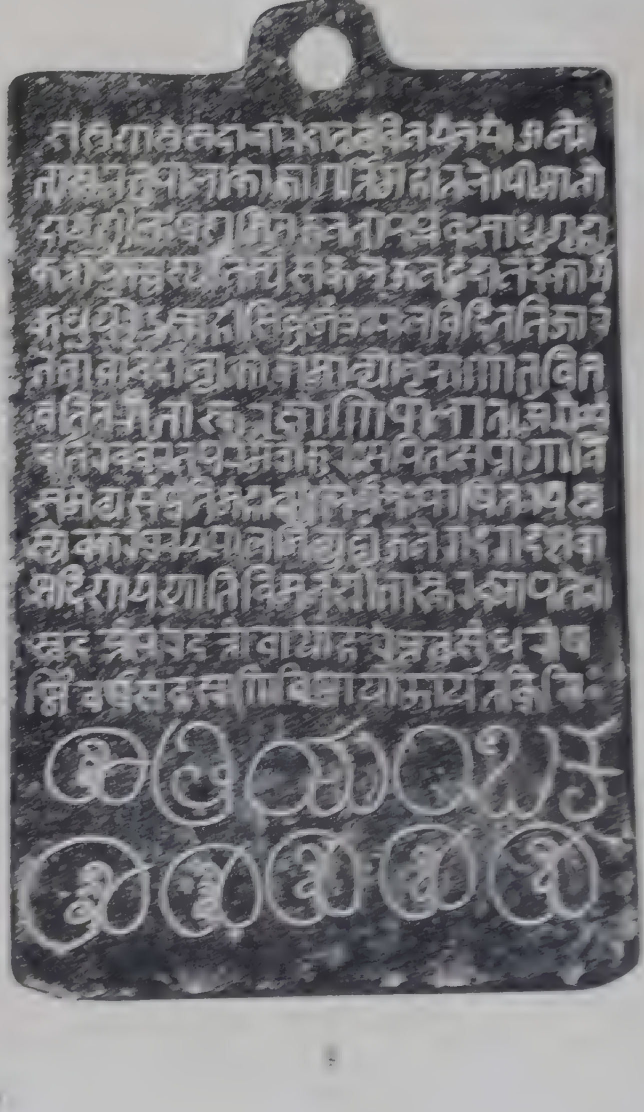
1



2



3



4

(p. 195)

on it as Kshêtrapâla Gaṃganâtha. The characters may belong to the 18th century A.D. No date is given.

35

At the village Mallandûru in the hobli of Ânandapura, on a mâstikal.

Size 4′×9″.

Kannaḍa language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಆನಂದಪುರದ ಹೋಬಳಿ ಮಲ್ಲಂದೂರು ಒಕ್ಕೆ ತ್ರಮಾಸ್ತಿ ಹಕ್ಕಲಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×9″.

1. ಸ್ವಸ್ತಿಶ್ರೀಮತುವೀ
2. ರಹರಿಹರರಾ
3. ಯ ಪ್ರಿತ್ವಿರಾಜ್ಯವನಾ
4. ಳುವಲ್ಲಿ॥ಸಕ
5. ವರುಸ
6. ೧೩೦೯ನೆ
7. ಕ್ಷೆಯಶವಛ
8. ರ ಜೆಬಹುಳಡ
9. ಸಮಿಗುರುವಾರ
10. ಲಿ ಮಲೆಯಂದೂ
11. ರಜಡವಾರಚೆ
12. ಲಿಬಯಚಿಸೆ
13. ಟಿತೀರಿದ್ದಲ್ಲಿ ಆ
14. ಮದವಳಿಗೆ
15. ಬೊಂಮ್ಮಕ್ಕನು
16. ಮಹಸತಿ
17. ಯಾಗಿದೇವ
18. ಲೋಕಪ್ರತ
19. ರದರು

Note.

This record belongs to the reign of Harihara II (1377–1404), Vijayanagar king. It records the death as *mahâsati* (great Sati) of a woman named Bommakka on the death of her husband Jaḍavâra Cheli Bayachiseṭṭi of the village Maleyandûr (Mallandûru).

The date of the record is given as Ś 1309 Kshaya saṃ. Jyêshṭha ba. 10 Guruvâra and is equivalent to May 23, 1386 A.D., a Wednesday and not Thursday according to Svâmi Kannu Pille's Ephemeris.

36

Kâṇvapura grant of Harihara II dated Ś 1321 in the possession of Patel Râmappa of Gauja in the same hobli of Ânandapura. (Plate XXV).

3 plates : Nandi Nâgari characters : Sanskrit language.

ಆನಂದಪುರದ ಹೋಬಳಿ ಗೌಜ ಅಗ್ರಹಾರದ ಪಟೇಲ್ ರಾಮಪ್ಪನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು : ಉಂಗುರಸಹಿತವಾಗಿದೆ : ಮೊಹರು ಇಲ್ಲ.

I B—

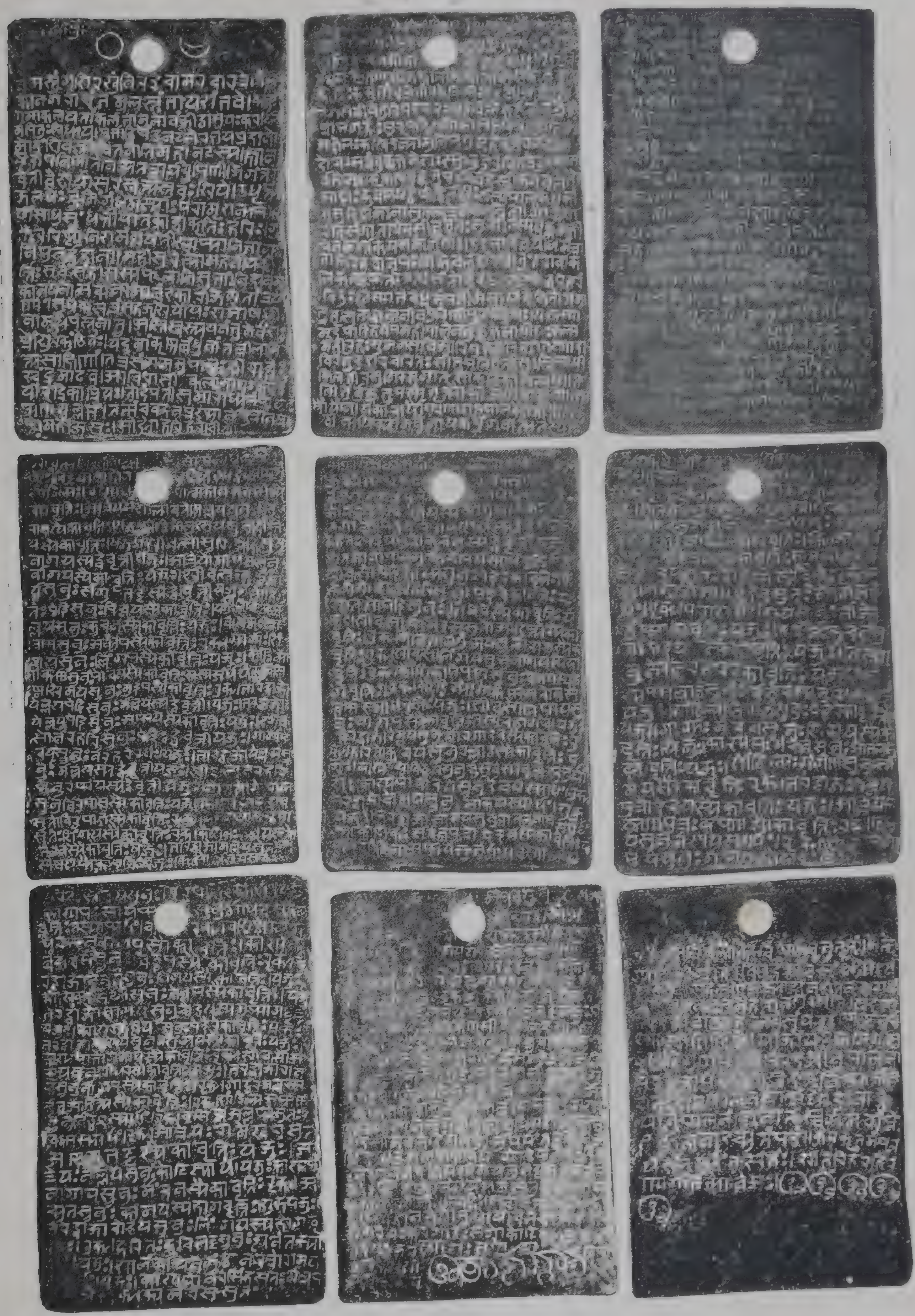
1. ಶ್ರೀಮಹಾಗಣಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
2. ಮರಚಾರವೆ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥

3. ಕರ್ನೇಯಸ್ಯ ಚಕಾಸ್ತಿ ಕುಂಡಲಪದನ್ಯಸ್ತಾಹಿ ರಾಜಸ್ಥಿತಂ ಮ
4. ಧ್ಯೋದ್ಯೋತಿತ ಕಾಂಚನಾದ್ರಿಪರಿತಃ ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ । ಲೀ
5. ಲಾರ್ಧಂ ಗಿರಿಜಾಕರೇಣ ವಿಲಸಂ ನಾಲಂ ಸಮುತ್ತಂ ಸಿತಂ ನೀಲಂ ಭಾಸು
6. ರ ಕರ್ಣಿಕಂ ಕುವಲಯಂ ತಸ್ಮೈ ನಮಃ ಶ[ಂ]ಭವೆ । ತತ್ಪಾತುಂಕ್ಷಿತಿ ಮಂಡಲಂ
7. ಸಮುದಗಾದ್ವಂಶೇ ಯದೋಃ ಸಂಗಮಸ್ತಸ್ಮಾದದ್ಭುತ ವಿಕ್ರಮೋ ಜನಿ ತ
8. ಥಾ ಶ್ರೀ ಬುಕ್ಕಣಕ್ಷ್ಮಾಪತಿಃ । ನಿಷ್ಯಂಪಾಸ್ಥಿತಕಂಪಿತಾರಿ ಸುಭಟ
9. ಸ್ಯೋರಸ್ಥಲೆ ಯಸ್ಯ ಸಾ ಶ್ರೀಃ ಪಂಪಾಧಿಪತೇರ್ಹರಸ್ಯ ಕೃಪಯಾ ಶಂ ಪಾ
10. ತಿ ಲೋಲಾ ಚಿರಂ । ಭುಜಬಲೋರ್ಜಿತ ಬುಕ್ಕಮಹೀಪತೇರ್ಹರಿಹರೇರಿಹ
11. ರೇಪಿ ಚ ನಂದನೆ । ಸಮವತಾರ್ಯ ಮಹೀಂ ಭುಜಮಂಡಲೇ ಹರಿಹಯಾದ್ಭುತ ವಿ
12. ಕ್ರಮಶಾಲಿನಿ । ತದ್ಧೀಶಾಚಿವ್ಯಮಾಪ್ತಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ಮಾ
13. ಧವಃ ಕ್ಷೋಣಿಮೇನಾಂ ಪಾಲಂಪಾಲಂ ನೃಪಾಲಾನಕೃತ ಕೃತಮತಿಃ ಕೊಂಕ
14. ಣಸ್ಥಾನ್ ಕಣಸ್ಥಾನ್ । ಗೋವಾಂ ಕಲ್ಪಾಂತ ರಾವಾಮವಿಶದದಥ ಕಥಾ
15. ಸಿದ್ಧಸಿಂಹ್ಯಾಸನಸ್ಥಸ್ತೇಜಸ್ಫಾರಂವ್ಯತಾನೀ ನರಹರಿ ನೃಪತೌ
16. ಸಂನ್ಮತಾತತ್ಸ್ವಕೀಯಂ । ತತ್ಸಿಂಹಾಸನಮಾಶ್ರಿತ ಶೃತಮಹಾ
17. ಭೂಭೃಚ್ಛಿರಃ ಸಂಸ್ಥಿತಿಪ್ರಾಪ್ತಾನಲ್ಪಸುಕಲ್ಪವಿಕ್ರಮಮಹಾಃ ಸಂಜಾ
18. ಯತೆ ಸ್ಯೋದಯೋ ಉದ್ಗಚ್ಛಂನಥ ವರಿಪಾಳಹೃದಯಂ ತೀಕ್ಷ್ಣೈಃ ಕರೈಃ ಪೀಡ
19. ಯನ್ ಶ್ರೀಮಾನ್ಮಾಧವ ತೇಜಸಾ ವಿಜಯತೆ ಶ್ರೀಭಾಸ್ಕರೋ
20. ಭೂತಲೆ । ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಹಾ [ರಾ] ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ

II A—

21. ರಾಜಮುಕುಟಾಲಂಕಾರ ಪ್ರಭಾವಸಂಪಂನ ಪೂರ್ವದಕ್ಷಿಣಪಶ್ಚಿಮ ಸ
22. ಮುದ್ರಾಧೀಶ್ವರ ಅರಿರಾಯವಿಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
23. ರಗಂಡ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಹರಮಹಾರಾಯರು ವಿಜಯಾನಗರ
24. ದಲ್ಲಿ ಸಿ[ಂ]ಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಸಕಲ ಭೂಮಂಡಲವನು ಪ್ರ
25. ತಿಪಾಲಿಸ್ತಂ ಇದ್ದಲ್ಲಿ ಶಕ ವರ್ಷ ೧೩೨೧ ಸಂದು ಇಪ್ಪತ್ತೆ
26. ರಡನೆಯ ಪ್ರಮಾಥೀ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೫ ಬುಧ
27. ವಾರ ಸೋಮೋಪರಾಗ ಪುಂಣ್ಯಕಾಲದಲು ಆ ಹರಿಹರಮಹಾರಾಯ
28. ರ ಆಜ್ಞಾಧಾರಕರಹ ಶ್ರೀಮಂನ್ಮಹಾಮಂತ್ರೀಶ್ವರರಹ ಬಾಚಂಣ್ಣ ಒ
29. ಡೆಯರು ಗೋವಾನಗರಸಿಂಹ್ಯಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಕೊಂಕ
30. ಣ ರಾಜ್ಯ ಚಂದ್ರಗುತ್ತಿಯ ರಾಜ್ಯವನು ಪ್ರತಿಪಾಲಿಸುತ್ತ ಇದ್ದ
31. ಲಿ ಚಂದ್ರಗುತ್ತಿಯ ವೇಂಠೆಯುಕ್ಕೆ ಸಲುವ ಹೊರ್ರಹಸೆ ನಾಡಕಾಣ್ವಪುರ
32. ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾಡಿದ ಸಂಮಂಧ ಆಗ್ರಾಮದ
33. ಪೂರ್ವಕುಳ ಹದಿನೇಳು ಹೊಂನು ಆರ್ರು ಹಣವಡ್ಡ ಪ್ರತಿ ಗದ್ಯಾ
34. ಣಬಂದಕಂ ಸಿದ್ಧಾಯ ಹಂನೆರಡರ್ರ ಲೆಕದಲಿ ಇಂನ್ನೂರ್ರಹಂನೊಂದು
35. ಹೊಂನು ಎಂಟುಹಣ ಆಗುತ್ತಿಯ ನಾಡೊಳಗಣ ಗ್ರಾಮಂಗಳಸರ
36. ಥಿಯಿಂದ ಬಂದದು ನಾಲ್ಕುಹೊಂನು ಎಂಟುಹಣವು ಮೂರ್ರುವೀಸ ಉಭಯಂ

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37. ಇಂನೂರ್ರ ಹದಿನಾರ್ರುಹೊಂನು ಆರ್ರುಹಣಉ ಮೂರ್ರುವೀಸ
38. ದೊಳಗೆ ಆ ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾ
39. ಡಿಕೊಂಡದ

II B—

40. ಕ್ಕೆ ಆ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಮಾಣಿ
41. ನಲು ಪ್ರತಿವರ್ಷ ಒಂದಕ್ಕಂ ಅರಮನೆಯಿಂದ ಉತ್ತರಿಸಿಬಹ ಉಂಬ
42. ಳಿ ಇಪ್ಪತ್ತು ಹೊಂನನು ಅರಮನೆಗೆ ಬಿಟ್ಟು ಆಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ
43. ದಲು ಹೊಂಬಳಿ ಸರ್ವಮಾನ್ಯ ದೇಶೋಪಾದಿಯ ಹೊಂವಾರ್ರು ಕ್ರಯಕ
44. ಡ್ಡಾಯ ಬಿಟ್ಟಿ ಬೀಢಾರ ಸೇಸೆ ಮರನ ಬಿಟ್ಟಿ ಜೋಡಿಗ್ರಾಸ ಆ
45. ಗ್ರಾಮದ ತೋಟಗಾರುಕ ಉಪ್ಪಿನಕಾಯಕಂಬಿನಾಡಸರ
46. ಥಿಯಿಂದ ಬಹಂಥಾ ಮಳಬ್ರಯ ಮುಂತಾಗಿ ಸರ್ವಬಾಧಾ ಪರಿಹೃತ
47. ವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸುವುದಕೆ ಅಧಿಕವಾ
48. ಗಿ ಕಟ್ಟಿಕೊಂಡ ಧನ ಮೂವತ್ತಆರ್ರುಹೊಂನು ಐದುಹಣ ಹಾಗದಂ
49. ಣ್ಣಾಯಕರ ಸ್ವಾಂವ್ಯದಿಂ ಉಡುಗೊರ್ರೆ ಸಹ ನೂರ್ರಕ್ಕೆ ಇಪ್ಪತ್ತೊಂ
50. ಭತ್ತು ಹಣವಿನ ಲೆಕದಲಿ ಏಳುಹೊಂನು ಮೂರ್ರು ಹಣವಡ್ಡ
51. ಆ ಗ್ರಾಮಕೆ ತೋಟಗಾರುಕದಿಂ ಹದಿನಾರ್ರುಹೊಂನು ಅಂತು ಇನೂ
52. ರ್ರ ಯೆಪ್ಪತ್ತಆರ್ರು ಹೊಂನು ಐದುಹಣವನು ಪ್ರಮಾಥೀ ಸಂವ
53. ತ್ಸರದ ಕಾರ್ತೀಕ ಶುದ್ಧ ಪಾಡ್ಯ ಆರಭ್ಯವಾಗಿ ಪೂರ್ವ ಭೋ
54. ಕ್ತ್ಯಗಳಂಶ ಬ್ರಾಹ್ಮರುಗಳು ಸಪ್ತವಿಂಶತಿವೃತ್ತಿ ಸಂಖ್ಯಾಕಾವಾ
55. ಗಿ ಅನುಭವಿಸ್ತಂ ಮುಕ್ಕಂಧಾಯವಾಗಿ ತೆರದೆ ಸುಖದಲಿ
56. ಹಂತಾಗಿ ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಬಾಚಂಣ್ಣೊಡೆಯರು ಕೊಟ್ಟ
57. ಧರ್ಮಶಾಸನ॥ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂ
58. ಕಾಲೆಕಾಲೆ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾ
59. ವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ।

III A—

60. ಶಸ್ತ್ರೇ ಶಾಸ್ತ್ರೇ ಸದಾಚಾರೆ ದಾತೃತ್ವೇ ವಿನಯೇ ನಯೇ । ಅನ್ಯೋ
61. ಭಾಸ್ಕರಭೂಪಾಲಾತ್ಕೋ ಜಾಗರ್ತ್ತಿಮಹೀತಲೆ । ಧೀಮಾನೌ
62. ದಾರ್ಯಶೀಲಃ ಪ್ರಶಮಿತಜನತೋಪಪ್ಲವಃ ಸಾಧುಗೃಹ್ಯಃ
63. ಕರ್ತ್ತಾಪುಂಣ್ಯಸ್ಯ ನಿತ್ಯಂ ಸಕಲಜನಹೃದಾನಂದಕಾರ್ಯ್ಯೈ
64. ಕಧುರ್ಯ್ಯಃ । ಉತ್ಸಾಹೀ ಸಿದ್ಧಮಂತ್ರಿಃ ಫಲವಿದಿತ ನಿಜಾರಂ
65. ಭ ಭಾವೋ ವದಾಂನ್ಯಃ ಕೋವಾ ಮಾನ್ಯೋ ನೃಪಾಣಾಂ ಭುವಿ ಭ
66. ವತಿತರಾಂ ಭಾಸ್ಕರ ಕ್ಷೋಣಿಪಾಲಾತ್ । ಅಗ್ರ್ಯೈಃ ಪಂ
67. ಚಭಿರೇವ ವಂಚನಪರೈರ್ಮಂತ್ರಾಂಕುರಃ ಸಪಿತಃ ಸಪ್ತಾಂಗಾನಿ
68. ಸಮೇತ್ಯ ಸಂಪ್ರತಿಮಹಾನ್ಮೂಲೈರ್ಬಲೈಃ ಪೋಷಿತಃ । ಯಸ್ತ
69. ಸ್ಯೈವ ಕರಪ್ರಚಯಫಲಮಿತ್ಯೂಹ್ಯಂ ಜನೈರಾದರಾದಷ್ಟವಾ

70. ಷ್ಟದಿಶೋऽಯಯಾತಿ ವಿಮಲ ಶ್ರೀ ಭಾಸ್ಕರಕ್ಷ್ಮಾಪತೇಃ ॥
71. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋऽಹರೇತ ವಸುಂಧರಾಂ ಷ
72. ಷ್ಟಿಂ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ
73. ಶ್ರೀ ತ್ರಿಯಂಬಕ
74. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

I B—

1. श्री महागणपतये नमः नमस्तुंगशिरश्चुंबिचंद्रचा
2. मरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ॥
3. कर्नै यस्य चकास्ति कुंडलपदन्यस्ताहिराजस्थितं म
4. ध्योद्योतित कांचनाद्रिपरितः श्यामं महीमंडलं । ली
5. लार्थं गिरिजाकरेण विलसं नालं समुत्तंसितं नीलं भासु
6. रकर्निकं कुवलयं तस्मै नमः शभवे । तत्पातुं क्षितिमंडलं
7. समुद्गाद्वंशे यदोः सङ्गमस्तस्माद्द्भुतविक्रमोजनि त
8. था श्री बुक्कणक्ष्मापतिः । निष्कंपास्थितकंपितारिसुभट
9. स्योरस्थले यस्य सा श्रीः पंपाधिपतेर्हरस्य कृपया शंपा
10. ति लोला चिरं । भुजबलोर्जितबुक्कमहीपतेर्हरिहरेरिह
11. रेपि च नन्दने । समवतार्य महीं भुजमंडले हरिहयाद्भुतवि
12. क्रमशालिनि । तद्धीशाच्चिव्यमाप्तः क्षितिपतितिलको मा
13. धवः क्षोणिमेनां पालं पालं नृपालानकृतकृतमतिः कोंक
14. णस्थान् कणस्थान् । गोवां कल्पान्तरावामविशदथ कथा
15. सिद्धसिंह्यासनस्थस्तेजस्फारं व्यतानी नरहरिनृपतौ
16. संन्मतौ तत्स्वकीयं । तत्सिंहासनमाश्रितश्रुतमहा
17. भूभृच्छिरः संस्थितिप्राप्तानल्पसुकल्पविक्रममहाः संजा
18. यते स्योदयो उद्गच्छंनथ वरिपाळहृदयं तीक्ष्णैः करैः पीड
19. यन् श्रीमान्माधवतेजसा विजयते श्रीभास्करो
20. भूतले । स्वस्ति श्रीमहा[रा]जाधिराज राजपरमेश्वर

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21. राजमकुटालंकारप्रभावसंपंन पूर्वदक्षिणपश्चिमस
22. मुद्राधीश्वर अरिराय विभाड भाषेगे तप्पुवराय
23. रगंड श्री वीरप्रताप हरिहर महारायरु विजयानगर
24. दल्लि सिहासनाधिष्ठितरागि सकलभूमंडलवनु प्र
25. तिपालिस्तं इद्दल्लि शकवर्ष १३२१ संदु इप्पत्ते
26. रडनेय प्रमाथीसंवत्सरद कार्तिक शुद्ध १५ बुध
27. वार सोमोपरागपुंण्यकालदलु आ हरिहरमहाराय
28. र आज्ञाधारकरह श्रीमंन्महामंत्रीश्वररह बाचंण्ण ओ
29. डेयरु गोवानगर सिंह्यासनाधिष्ठितरागि कोंक
30. ण राज्य चंद्रगुत्तिय राज्यवनु प्रतिपालिसुत्त इद्द
31. लि चन्द्रगुत्तिय वेंठेयक्के सलुव होर्हडे नाड कांण्वपुर

32. ग्रामवनु नियतश्रोत्रवागि माडिद संमंध आ ग्रामद
33. पूर्वकुळ हदिनेळु होंनु आरु हणवड्ड प्रतिगद्या
34. ण ओंदकं सिद्धाय हंनेरडरं लेकदलि इंन्नूरहंनोंदु
35. होंनु एंट्ठु हण आगुत्तिय नाडोळगण ग्रामंगळ सर
36. थियिंद बंददु नाल्कु होंनु एंट्ठु हणवु मूरु वीस उभयं
37. इंनूरे हदिनारु होंनु आरु हणउ मूरु वीस
38. दोळगे आ ग्रामवनु नियत श्रोत्रवागि मा
39. डि कोंडद

II B—

40. क्के आ अग्रहारद महाजनंगळिगे पूर्वप्रमाणि
41. नलु प्रतिवर्ष ओंदक्कं अरमनेयिंद उत्तरिसि वह उंब
42. ळि इप्पत्तु होंननु अरमनेगे बिट्टु आ ग्रामक्के पूर्व
43. दलु होंबळि सर्वमान्यदेशोपादिय होंमारु क्रयक
44. ड्डाय बिट्टि बीढारसेसे मरन बिट्टि जोडिग्रास आ
45. ग्रामद तोटगारुक उप्पिनकाय कंबि नाडसर
46. थियिंद वहंथा मळब्रय सुंतागि सर्वबाधापरिह्रत
47. वागि सर्वमान्यवागि नडसुवुदक्के अधिकवा
48. गि कट्टिकोंड धन मूवत्तआरु होंनु ऐदु हणहाग दं
49. ण्णायकरस्वांम्यदिं उडुगोरे सह नूरक्के इप्पत्तों
50. भत्तु हणविन लेकदलि एळु होंनु मूरु हणवड्ड
51. आग्रामके तोटगारुकर्दिं हदिनारु होंनु अंतु इनू
52. रे येप्पत्त आरु होंनु ऐदु हणवनु प्रमाथी संव
53. त्सरद कार्तीक शुद्ध पाड्य आरभ्यवागि पूर्वभो
54. कृगळंह ब्राह्मरुगळु सप्तविंशतिवृत्तिसंख्याकावा
55. गि अनुभविस्तं सुक्कंधायवागि तेरदे सुखदलि
56. हंतागि नियत श्रोत्रवागि वाचंण्णोडेयरु कोट्ट
57. धर्मशासन ॥ सामान्योयं धर्मसेतुं नृपाणां
58. कालेकाले पालनीयो भवद्भिः । सर्वानेतान्भा
59. विनः पार्थिवेंद्रान्भूयोभूयोयाचते रामचन्द्रः ।

III A—

60. शस्त्रे शास्त्रे सदाचारे दातृत्वे विनये नये । अन्यो
61. भास्करभूपालात्को जागर्त्ति महीतले । धीमानौ
62. दार्यशीलः प्रशमितजनतोपप्लवः साधुगृह्यः
63. कर्त्ता पुंण्यस्य नित्यं सकलजनहृदानंदकार्यै
64. कधुर्युः । उत्साही सिद्धमंत्रः फलविदितनिजारं
65. भभावो वदांन्यः को वा मान्यो नृपाणां भुविभ
66. वति तरां भास्करक्षोणिपालात् । अग्रैः पं
67. चभिरेव वंचनपरैर्मंत्रांकुरः सपितः सप्तांगानि
68. समेत्य संप्रति महान्मूलैर्बलैः पोषितः । यस्त
69. स्यैव करप्रचयफलमित्यूह्यं जनैरादरादष्टवा

70. ष्ठदिशो ययातिविमल श्री भास्करक्ष्मापतेः ॥
71. स्वदत्तां परदत्तां वा यो हरेत्त वसुंधरां ष
72. ष्ठि वर्षसहस्राणि विष्ठायां जायते क्रिमिः
73. श्री त्रियंबक
74. श्री श्री श्री श्री श्री

Transliteration.

I B—

1. srî Mahâ-Gaṇapatayê namaḥ namas tuṃga-śiraś-chuṃbi-chaṃdra-châ-
2. mara-châravê | trailôkya-nagarâraṃbha-mûlastaṃbhâya Śaṃbhave ||
3. karṇê yasya chakâsti kuṃḍala-pada-nyastâhi-râja-sthitaṃ ma-
4. dhyô [1] dyôtita-kâṃchanâdri-paritaḥ śyâmaṃ mahîmaṃḍalaṃ | lî-
5. lârthaṃ Girijâ-karêṇa vilasaṃ-nâlaṃ samuttaṃsitaṃ nîlaṃ bhâsu-
6. ra-karṇikaṃ kuvalayaṃ tasmai namaḥ Śa[ṃ]bhave | tat-pâtuṃ kshitimaṃ-ḍalaṃ
7. samudagâd vaṃśê Yadôḥ Saṃgamas tasmâd adbhuta-vikramô'jani ta-
8. thâ śrî Bukkaṇa-kshmâpatiḥ | nishkaṃpâsthita-kaṃpitâri-subhaṭa-
9. syôrasthalê yasya sâ śrîḥ Paṃpâdhipatêr Harasya kṛipayâ śaṃ pâ-
10. ti lôlâ chiraṃ | bhuja-balôrjita-Bukka-mahîpatêr Hariharê'riha-
11. rê pi cha naṃdano | samavatârya mahîṃ bhuja-maṃḍale harihayâdbhuta-vi-
12. kramaśâlini | tad-dhî-śâchivyam âptaḥ kshitipati-tilakô Mâ-
13. dhavaḥ kshôṇîm ênâṃ pâlaṃ pâlaṃ nṛipâlân akṛita kṛita-matiḥ Koṃka-
14. ṇasthân kaṇasthân | Gôvâṃ kalpâṃta-râvâm aviśad atha kathâ-
15. siddha-siṃhyâsanasthas têjasphâraṃ vyatânî [n] Narahari-nṛipatau
16. saṃnmatau tat svakîyaṃ | tat-siṃhâsanam âśṛita śṛita-mahâ-
17. bhûbhṛich-chhiraḥ-saṃsthiti-prâptânalpa-sukalpa-vikrama-mahâḥ saṃjâ-
18. yate svôdayô udgachchhaṃnn atha va [i] ri-pâḷa-hṛidayaṃ tîkshṇaiḥ karaiḥ pîḍa-
19. yan śrîmân Mâdhava-têjasâ vijayate śrî Bhâskarô
20 bhûtale | svasti śrî mahâ [râ] jâdhirâja râjaparamêśvara

II A—

21. râja-makuṭâlaṃkâra-prabhâva-saṃpaṃnna pûrva-dakshiṇa-paśchima-sa-
22. mudrâdhîśvara ari-râya-vibhâḍa bhâshege-tappuva-râya-
23. ra-gaṃḍa śrî vîra-pratâpa Harihara-mahârâyaru Vijayânagara-
24. dalli si [ṃ] hâsanâdhishṭhitarâgi sakala-bhûmaṃḍalavanu pra-
25. tipâlistaṃ iddalli Śakavarsha 1321 saṃdu ippatte-
26. raḍaneya Pramâthî-saṃvatsarada Kârtika śuddha 15 Budha-
27. vâra Sômôparâga-puṃṇyakâladalu â Harihara-mahârâya-
28. ra âjñâdhârakaraha śrîmaṃn mahâ-maṃtrîśvararaha Bâchaṃṇṇa-o-

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1 Read madhyê.

29. ḍeyaru Gôvânagara-siṃhyâsanâdhishṭhitarâgi Koṃka-
30. ṇar-âjya Chaṃdraguttiyarâjya-vanu pratipâlisutta idda-
31. li Chaṃdraguttiya vêṃṭheyakke saluva Hor̤ahaḍe-nâḍa Kâṇvapura-
32. grâmavanu niyata-śrôtravâgi mâḍida saṃmaṃdha â-grâmada
33. pûrvakuḷa hadinêḷu hoṃnu âr̤u haṇa vaḍḍa prati gadyâ-
34. ṇa oṃdakaṃ siddhâya haṃneraḍa-r̤a lekadali innûr̤a haṃnoṃdu
35. hoṃnu eṃṭu-haṇa â Guttiya-nâḍôḷagaṇa grâmaṃgaḷa sara-
36. thiyiṃda baṃdadu nâlku hoṃnu eṃṭu haṇavu mûr̤u vîsa ubhayaṃ
37. iṃnûr̤a hadinâr̤u hoṃnu âr̤u haṇaü mûr̤u-vîsa-
38. doḷage â-grâmavanu niyata-śrôtravâgi mâ-
39. ḍikoṃḍada-

II B—

40. kke â-agrahârada mahâjanaṃgaḷige pûrva-pramâṇi-
41. nalu prativarsha oṃdakkaṃ aramaneyiṃda uttarisi baha uṃba-
42. ḷi ippattu hoṃnanu aramanege biṭṭu â grâmakke pûrva-
43. dalu hoṃbaḷi sarvamânya dêśôpâdiya hoṃmâr̤u kraya ka-
44. ḍḍâya biṭṭi bîḍhâra sêse marana biṭṭi jôḍi grâsa â-
45. grâmada tôṭagâruka uppinakâya-kaṃbi nâḍasara-
46. thiyiṃda bahaṃthâ maḷabraya muṃtâgi sarva-bâdhâ-parihṛita-
47. vâgi sarvamânyavâgi naḍasuvadake adhikavâ-
48. gi kaṭṭikoṃḍa dhana mûvatta âr̤u hoṃnu aidu haṇa hâga daṃ-
49. ṇṇâyakara svâṃmyadiṃ uḍugor̤esaha nûr̤akke ippattoṃ-
50. bhattu haṇavina lekadali êḷu hoṃnu mûr̤u haṇavaḍḍa
51. â grâmake tôṭagârukadiṃ hadinâr̤u hoṃnu aṃtu inû-
52. r̤a yeppatta âr̤u hoṃnu aidu haṇavanu Pramâthî-saṃva-
53. tsarada Kârtîka śuddha pâḍya ârabhyavâgi pûrvabhô-
54. ktrigaḷaha brâhmarugaḷu saptaviṃśati vṛitti saṃkhyâkâvâ-
55. gi anubhavistaṃ mukkaṃdhâyavâgi terade sukhadali-
56. haṃtâgi niyata-śrôtravâgi Bâchaṃṇṇoḍeyaru koṭṭa
57. dharma-śâsana ‖ sâmânyôyaṃ dharmasêtum[1] nripâṇâṃ
58. kâle kâle pâlanîyô bhavadbhiḥ | sarvân êtân bhâ-
59. vinaḥ pârthivêṃdrân bhûyô bhûyô yâchate Râmachaṃdraḥ |

III A—

60. śastrê śâstrê sadâchârê dâtṛitvê vinayê nayê | anyô
61. Bhâskara-bhûpâlât kô jâgartti mahîtale[1] dhîmân au-
62. dâryaśîlaḥ praśamita-janatôpaplavaḥ sâdhu-gṛihyaḥ
63. karttâ puṃṇṇyasya nityaṃ sakala-jana-hṛid-ânaṃda-kâryai-
64. ka-dhuryaḥ | utsâhî siddha-maṃtraḥ phala-vidita-nijâraṃ-

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1 Read sêtur.

65. bha-bhâvô vadânyaḥ kô vâ mânyô nṛipâṇâṃ bhuvi bha-
66. vati tarâṃ Bhâskara-kshôṇipâlât । agraiḥ paṃ-
67. chabhir êva vaṃchana-parair maṃtrâṃkurah sapitaḥ saptâṃgâni
68. samêtya saṃprati mahân mûlair balaiḥ pôshitaḥ । yas ta-
69. syaiva kara-prachaya-phalam ityûhyaṃ janair âdarâd ashṭa vâ
70. shṭa diśô yayâti vimala śrî Bhâskara-kshmâpatêḥ ॥ [1]
71. sva-dattâṃ para-dattâṃ vâ yô harêtta vasuṃdharâṃ sha-
72. shṭhiṃ varsha-sahasrâṇi vishṭhâyâṃ jâyate krimiḥ
73. śrî Triyaṃbaka (in Kannaḍa characters)
74. śrî śrî śrî śrî śrî (Do)

Translation.

Lines 1—6.

Salutation to Śrî Mahâgaṇapati : (Praise of Śambhu): Salutation to Śambhu in whose ear shines in place of the usual ear-ring, the serpent king, on whom rests the earth which has the bright golden Mountain (Mêru) in its centre and is black all around and which is a kuvalaya (blue lotus flower or earth) with a bright pericarp held for sport in her hand by Pârvati.

Lines 6—19.

For protecting that earth was born in the lineage of Yadu, king Sangama. From him was born the highly valiant king Bukka. Placed on the breast of this king who made the hostile kings that had never trembled before shake with fear, the goddess of wealth who had long been unsteady has obtained peace by the grace of Hara, the lord of Pampâ. The son of the mighty-armed Bukka, a destroyer of enemies, took the earth from his father's shoulders to his own shoulders, possessed of the great prowess of Indra. The ornament to kings, Mâdhava, attaining the position of his minister, ruled the earth and possessed of great wisdom reduced to atoms (kaṇastha) the rulers of Konkaṇa and entered Gôvâ famous in all ages (kalpântarâvâm) and seated himself on the throne renowned in stories. He transferred his great lustre to the wise Narahari-nṛipati (*i.e.*, Narahari succeeded to the position of Mâdhava). Seated on of that throne Bhâskara prospers on earth with the lustre of Mâdhava, possessed of the brightness of great prowess attained by standing on the heads of renowned kings (mountains), and rising up with his greatness and tormenting with his sharp hands (rays) the hearts of his enemies.

Lines 20—31.

Be it well. While the mahârâjâdhirâja râja-paramêśvara, an ornament to the diadems of kings, possessed of great glory, lord of the eastern, southern and western oceans, destroyer of enemy kings, destroyer of kings who break their word, śrî vîra-

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1 There are several errors in this verse.

pratâpa Harihara-Mahârâya was ruling the whole earth seated on the throne at Vijayânagara:—

After the expiry of the Śaka year 1321, in the 22nd year, on the 15th lunar day of the bright half of Kârtika in the year Pramâthi, on Wednesday, on the holy occasion of the lunar eclipse, while the bearer of orders of that Harihararâya, the foremost among the ministers Bâchaṇṇa Oḍeyar was seated on the throne of Gôvânagara and was ruling the kingdom of Konkaṇa and Chandragutti :—

Lines 31—58.

In connection with the formation as *niyata-śrôta* of the village Kâṇvapura in Hoṛahaḍanâḍ in the Veṇṭheya of Chandragutti, the original revenue of the village which amounted to 17 hons, 6½ haṇas rose to 211 hons, 8 haṇas at the rate of 12 gadyâṇas (hons) of *siddhâya* (fixed land revenue) for each gadyâṇa. The revenue from the *sarathi* (a tax) of the villages in that Guttiya-nâḍ (same as Chandragutti division) came to 4 hons, 8 haṇas and 3 vîsas: total revenue 216 varahas, 6 haṇas and 3 vîsas. Of this amount, as the village had been made as a *niyata-śrôtriya* (land granted to priests on the payment of a small amount of quit-rent per year) for the mahâjanas of the agrahâra, a sum of 20 varahas which had been received by the mahâjanas from previous times should be paid annually to the palace, but all other taxes on the village should be remitted as in sarvamânya lands including *hombaḷi*, *hommâṟu*, *kraya* (sales tax), *kaḍḍâya* (impositions), *biṭṭi* (forced labour), *biḍâra* (camping tax), *sêse*, *marana-biṭṭi* (taking of trees by force ?), jôḍi (quit-rent), *grâsa* (feeding of king's servants ?) and the *tôṭagâṇike* (taxes on garden ?) *uppinakâyakambi* (tax on jars of pickles ?), *nâḍa sarathi* and *maḷa-braya* therein. The village is to be treated as free of all imposts and taxes. From the first lunar day of the bright half of Kârtika in the year Pramâthi the Brahmins who have been enjoying the agrahâra all along will enjoy divided into 27 vṛittis the (former) revenue of the village with the addition of the following : 36 hons and 5 haṇas and 1 hâga being the income of the lands newly added (?) 7 hons 3½ haṇas earned from the *daṇâyakara-svâmya* and *uḍugore* at the rate of 29 haṇas per hundred, 16 hons earned from the *tôṭagâṇike* (taxes on garden) of the village : all together they will enjoy the revenue of 276 hons and 5 haṇas from the village without the payment of *mukkandhâya* (payment of one-third of the taxes ?) and as niyata-śrôtra. To this effect has Bâchaṇṇoḍeyar granted this charter of dharma :—(The meaning of the details of the grant made is not clear).

Lines 58—60.

This bridge of dharma is common to kings and should be protected by you (kings) from time to time. Râmachandra asks this of all future kings again and again.

Lines 61—67.

Who on earth other than king Bhâskara is so well versed in the use of arms knowledge of śâstras, piety, liberality, courteousness, and diplomacy ? Wise, (generous,

reliever of the troubles of the people, supporter of good men ever virtuous in deeds, always engaged in doing things pleasing to all, ever enthusiastic, successful in diplomacy, the fruits of his actions showing his skill in undertaking them, magnanimous :—who among the kings on earth is so highly worthy of honour as Bhâskara-kshôṇipâla ?

Lines 68—71.

The sprouts of *mantra* (polity or state craft) have been set up by the five *agras* (full of deceit): with the seven angas united it has now been nurtured by strong roots. It is seen by people with great regard that its fruits can be reached by the hand (its results are the collection of taxes). Thus the tree of state-craft of the illustrious Bhâskara-kshmâpati spreads to all the eight cardinal directions (the meaning of this stanza is far from clear).

Lines 72—75.

He who takes away land given by himself or by others is born as a worm in ordure for sixty thousand years.

Śrî Triyambaka :—good fortune.

Note.

This records the gift of the village Kâṇvapura situated in Hoṟahaḍenâḍ in Chandragutti-veṇṭheya to certain Brahmans as *niyata-śrôtra* free from all taxes and imposts by Bâchaṇṇa Voḍeyar, governor of Gôvâ and a subordinate of Harihara II. The village was formed into an agrahâra, consisting of 27 vrittis divided among the Brahmans and bringing an aggregate annual revenue of 276 hons and five haṇas from the month of Kârtika in the year Pramâthi. The date of the grant is given as Ś 1322 Pramâthi sam. Kâr śu 15 Wednesday, a day of lunar eclipse and corresponds to Wednesday, 15th October 1399 A.D. The date occurs in the month Adhika Kârtika and a lunar eclipse is shown to have occurred on that day in Svamikannu Pillay's Ephemeris.

Bâchaṇṇa Voḍeyar called also Bhâskara, is said in the record to have been the ruler of the Konkaṇa and Chandragutti kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Narahari in that post (the meaning of the stanza referring to their relations in the record is not very clear). Mâdhava is spoken of as the minister of Harihara II and the conqueror of the Konkaṇa kingdom and the acquirer of the throne of the city of Gôvâ.

Regarding the three governors referred to in the record, Mâdhava is the same as Mâdhavamantrin. He was the minister at first of Prince Mârapa, later of King Bukka I and later still of the King Harihara II. He conquered Konkaṇa and its capital Gôvâ and renovated the temples in Gôvâ which had been ruined by the Turushkas. He is also spoken of as the expounder of the Upanishads, the illumi-

nator of the Śaivâgamas, the author of Kâvyas, performer of mahâdânas and the teacher of Nîtiśâstra in the Chauḍale grant of 1391 A.D. (*see* M.A.R. 1929, p. 172 and Ep. Ind. XXI, p. 17). He is called in the inscriptions as Mâdhavarâja and Vîra-vasanta Mâdhavarâya (*see* E.C. VII, Honnâḷi 71).

Mâdhavamantrin's successor on the throne of Gôvâ was Narahari Mantrin. He is said to have been appointed to that post by Harihara II after the death of Mâdhavamantrin which took place about 1391 (*see* J. B. Br. A. S. IX, p. 227). He was a Brahman of Âtrêya-gôtra. His father is named Brahmarasa and his mother Ambikâ or Manchâmbikâ (*see* J. B. Br. A. S. IV, p. 108 and Ep. Ind. XXI, p. 17). He is said to have been a disciple of the sage Vidyâśankara and set up in his office (installed) by Mâdhavamantrin (Mâdhavarâjêna kṛita-pratishṭhaḥ) [*ibid.* pp. 17 and 23]. Whether this Vidyâśankara was identical with Vidyâtîrtha of the Śringeri Matt or whether he was identical with Kriyâśakti who is said to have died in 1388 as stated in an inscription near Muḷbâgal (*see* E. C. X, Mulbagal 11) it is not easy to determine. Vidyâtîrtha is called Vidyâśankara in later literature though he is called Vidyâtîrtha in the contemporary literature and inscriptions (*see* M. A. R. 1932, p. 106). The Śaiva teacher Kriyâśakti on whose death an image of Vidyâśankara was set up as his effigy is said to have been held in great honour by Immaḍi Bukka, son of Harihara II (*see* E. C. X, Translation p. 74). Narahari is praised highly in the Kuchara grant as a kingly personage, highly learned and a patron of learning (*see* p. 108, J. B. Br. A.S. IV).

Bâchaṇṇa Oḍeyar or Bhâskara, the donor in the present record who is praised as prospering by the light of Mâdhava (Mâdhava-têjasâ vijayate) and as the governor of Gôvâ, is evidently the younger brother of Narahari who is spoken of as his *agraja* (elder brother) in the Kuchara grant of 1391 A.D. A record of Ś 1319 Dhâtu (1396) calls him as Gôvâpuravarâdhîśvara and a *kumâra* (son or dependant) of Vîravasanta Mâdhavarâya (Mâdhavamantrin) [*see* E.C. VII, Honnâli 71]. He is spoken of as the governor of Bârakûr-râjya under Prince Bukka II in Ś 1328 and is said to have made a gift of lands to Śrî Narasimhabhârati Voḍeya of the Śringeri Matt (M.E.R. No. 369 of 1927). He seems to have been governor of Bârakûr in the reign of Dêvarâya I as late as 1407 A.D. as is known from an inscription at Pandêśvara in S. Canara District (*see* M.E.R. No. 609 of 1930).

37

Shikarpur Taluk.

At the village Beḷgâmi in Tâḷagunda Hobli, on a beam in the Basavaṇṇana-maṇṭapa of the Kêdârêśvara temple.

Kannaḍa language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾವಿ ಗ್ರಾಮದ ಕೇದಾರೇಶ್ವರ ದೇವರ ದೇವಸ್ಥಾನದ ಬಸವಣ್ಣನ ಮಂಟಪದ ತೊಲೆ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡ್ಡಳೇಶ್ವರ ಕಾದಂಬ ಕಣ್ಠೀರವ ಕಲಿಗಳಂಕುಶ ಕಾವ ದೇವರಸರ್ ನವ ಪದಮುಮಂ
2. ಮೂಡಣ ಭದ್ರಮುಮನಳಂಕಾರ ಸಹಿತ ಮಾಡಿಸಿದರ್ ॥

Note.

This records the construction of the *navapada* and *mûḍaṇabhadra* with ornamentation by the illustrious Mahâmaṇḍalêśvara Kâvadêvarasar. His titles given are Kâdamba-kaṇṭhîrava and *kaligaḷamkusa* (an elephant-goad to warriors). No date is given. The characters seem to belong to the close of the 13th century or the beginning of the 14th century. There is a Kadamba King Kâvadêvarasa ruling from C 1258 to C 1307. The present record may belong to him.

Navapada means new area or new room. Mûḍaṇabhadra means eastern entrance. Both these terms may refer to the construction of the above maṇṭapa.

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At the same village Beḷgâmi, on a slab in the backyard of the house of Sangappagauḍa in front of the Sômêśvara temple.

Size 4′—6″×2′—6″.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾವಿ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ಇರುವ ಸಂಗಪ್ಪಗೌಡರ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ $4\frac{1}{2}' \times 2\frac{1}{2}'$.

1. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ
2. ಶ್ರೀಪತಿ . . . .
3. ದದಿಂಚೋೞನ ಮೂಳೆಯಂ ಮುಱಿದು ಪಾಂಚಾಳಾವನೀಪಾಳನುಕ್ಕಿದ ಬೆಂಕೊಣ್ಡು ಭೂಕಾನ್ತೆಯಪ
4. ದುಳದಿಂತದ್ಭುಜಾದಣ್ಡದೊಳು ತಳೆದು ವಿಕ್ರಾಂತಸಂಪದದೆ ವಿಕ್ರಮೋದರ್ಕ್ಕದ . . . ವಿಶ್ವಂಭರಾ ಚಕ್ರದೊಳ್॥ ವ [ಚ] ನ
5. ಇಂತೆನಿಸಿದ ಸಮಸ್ತ . . . . ಪರಮ ಭಟ್ಟಾರಕಸತ್ಯಾ
6. ಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ ಭಿವೃ
7. ದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಕಲ್ಯಾಣಪುರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋ ದದಿಂ ರಾಜ್ಯಂಗೆಯು
8. ತ್ತಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ ವೈರಿದಳನಿಶಿತಖಾಳ್ಗನೆನಿಸಿದ ನನನ್ತಪಾಳದಣ್ಡನಾಯಕನಿಂ. . . .
9. ಸಾಧಿಸಿ ಸಪ್ತಮಾಳವಮನತ್ತಹಿಮಂಬರವಿತ್ತದಕ್ಷಿಣಾಶಾಧರಣೀಶರಂ ಜಳದೆ ನಾಂದಿಸಿ ದೊರ್ಬ್ಬಳ . . . . ದಿಗ್ನಾಗರಸಾಗ್ರ

10. ರಕ್ಷೋಮದೆ ವಿಕ್ರಮಸೀಗಳ ನನ್ನಮಬ್ಬರ್ಗದ ವಿಶ್ವಧರಾತಳಾಗ್ರದೊಳ್॥ ಕನ್ದ॥ ಜಿನಗೆಯ್ಯದವನಿ

11. ಪಾಳರ ವಸುವಂ ಮನದವಿಸುದ್ಧಮಂ ಪರಿಗ್ರಹಿಸಿದ ನೆಣ್ಟೆಸೆಗಂ ತನ್ನಯಕೀರ್ತ್ತಿಪ್ರಸರಂ ಪ್ರವಹಿಸಲ ನನ್ತಪಾಳಚಮೂಪಂ ॥ ವ ॥

12. ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಡ ದಣ್ಡನಾಯಕ ನನನ್ತಪಾಳದಣ್ಡನಾಯಕನಗ್ರಜೆಯ ತನೂಜಂ ಗೋವಿನ್ದ ರಾಜನೆಂಬನೇದೊರೆ

13. ಯಂನೆಂದಡೆ॥ವೃ॥ ಕುಳಶೈಳೇಂದ್ರಂಗಳೊಳು ಮಂದರಶಿಖರವದೆಂತಂತೆ ದಿಗ್ಭಾಗನವಿಳ ದಿಗಧೀಶಾನೀ

14. ಕದೊಳು ಶಕ್ರನಂತಂತಳ . . . . . ಕೀರ್ತ್ತಿ ಶ್ರೀ ವಧೂವಲ್ಲ [ಭ] ನತುಳ

15. ಬಳೋದ್ಭಾಸಿ ಗೋವಿನ್ದರಾಜಂ ॥ ವೃ ॥ . . . . ಬುಧಾಳಿದಾ

16. ನದೊಡವಿಂದಾತ್ಮೀಯ ಭೂಮಣ್ಡಳಂ ಫಳಶೋಭಾಕರಮಾಯ್ತು ಸತ್ಯದೊಡವಿಂ ದಳಂಜಾಪ್ಪ . . . ಭೂತಳದೊಳು ಮತ್ತಿನದಣ್ಡ

17. ನಾಥರದೇಂ ಗೋವಿನ್ದದಣ್ಡಾಧಿಪ॥ ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಡ ದಣ್ಡನಾಯಕ ಗೋವಿನ್ದರಸರ್ಬ್ಬನ ವಾಸೆ ಪನ್ನಿರ್ಚ್ಛಾ [ಸಿ] ರಮಂ ದುಷ್ಟನಿಗ್ರಹ

18. ವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದು ಪರಿಪಾಳಿಸುತ್ತಮಿರೆ ಅಲ್ಲಿಯ ರಾಜಧಾನಿ ಬಲಿಪುರಮೆಂಬುದದೆಂತಪ್ಪುದೆಂ ದೊಡೆ॥ ವೃ ॥

19. ಜಳರುಹಷಣ್ಡದಿಂ ಮಧುಕರಾವಳಿಯಿಂ ಕಳಹಂಸಕೀರಕೋಕಿಳ ಸಹಕಾರಭೂರುಹವನಾವಳಿಯಿಂ ನವನಾಗಪೂಗಪಾ

20. ಟಲಮುಚುಕುನ್ದ ಕುನ್ದ ಲತಿಕಾವೃತದಿಂದಮೆ ಬಳ್ಳಿಗಾವಿ ಕುಂತಳ ವಿಷಯಾಂಗನಾಕುಟಿಳ ಕುಂತಳದಂ ತಿರಲೊಪ್ಪಿತೋಱುಗುಂ॥ ಆ ಪುರವ

21. ರದೊಳು ಧರ್ಮ್ಮವ್ಯಾಪಾರ ಕಥಾಪ್ರತಿಷ್ಠಿತ ಕೀರ್ತ್ತಿ ಶ್ರೀಪತಿ ಸ್ತುತವಾಣೀಪತಿ ಸುಖಮಿರ್ಪ್ಪನೊಸೆದು ಗೋಪತಿಯೆಂಬ ॥

22. ಆ ಮಹಾಪುರುಶನ ಕುಲಪ್ರಭಾವಮುಂ ಧರ್ಮ್ಮಪ್ರಭಾವಮುಮದಾವದೆಂದೊಡೆ॥ ವೃ ॥ ಉದಧಿತರಂಗ ತಾಡಿತಧರಿತ್ರಿಗೆ ಮಧ್ಯಮೆನಿಪ್ಪಮ

23 . . . . ದುದಿಸಿದಾನ್ವಯದೊ . . . . . ಕನ್ನಮಜ್ಜಿಯಂ . . . . . . ಳಿಳಾಮದಾನ್ವಯ ಶಿಖಾಮಣಿ ದೆಪ್ಪಳನಾಯಕಂಮ

24. ಹಾಸ್ಪದಮೊಳೆ ಪುಟ್ಟಿಕೀರ್ತ್ತಿಯನುಪಾರ್ಜ್ಜಿಸಿದಂ ನಿಜವಂಶವರ್ದ್ಧನಂ॥ ಆ ಮಹಾನುಭಾವನ ಚಿತ್ತ ವಲ್ಲಭೆ ವಾಗ್ದೇವಿಯೆಂಬಳೀ ದೊರೆಯಳೆಂದಡೆ॥ ಕಂ ॥

25. ಪತಿಭಕ್ತಿಯೊಳಾದ್ಯದರುಂಡತಿಯೆನಿಸಿದ್ದರ್ನುಪಮಕ್ಷಮಾ . . . . ಸತಿಯೆನಿಸಿ ದ್ದರ್ ಮಹಾಸತಿಯೆಂದಡೆ ವಾಗ್ದೇವಿಗೆಣೆ ತೊಣೆ

26. ಯೊಳರೆ॥ ತಂದ್ದಂಪತಿಗಳ್ಗೆ ॥ ವೃತ್ತ ॥ ಬಾಹುಬಲಕುಲಚಲ ಮುದಾರಗಭೀರತೆ ಶೌಚಸದ್ಗುಣ ಸಾಹಸ ವಣ್ಮು ಕೂರ್ಪ್ಪಳವಟ್ಟಿರೆ ಪುಟ್ಟಿದನಿಷ್ಟಶಿಷ್ಟ

27. ಮಹಾರ್ಹಪೆಜಸ್ಸರ್ವಮಾನ ಮಣವಿಲ್ಲನಿ ತಣ್ಣಸೊಟ್ಟಿನಾಯಕಂ॥ ಆದಣ್ಣನಾಯಕಂಗಂ ಮವನೀತಳವಂ ದಿತೆ ವಾಗ್ದೇವಿಗಂ ॥ ಮತ್ತಮಾತನೆಂತಪ್ಪನೆಂದಡೆ॥

28. ವನನಿಧಿಯಂತುಟಂತುಟು ಗಭೀರ ಗುಣೋದಯದೇಳ್ಗೆ ಚಾರುಕಾಂಚನಗಿರಿಯಂತುಟಂತುಟು ಮಹ ದ್ಧಿಗುಣೋದಯದೇಳ್ಗೆ ಮುನ್ನಣ ಮನುಮುನಿಯಂ

29. ತುಟಂತುಟು ಚರಿತ್ರಗುಣೋದಯದೇಳ್ಗೆಯೆಂದು ಮೇದಿನಿ ನೆಱೆ ಸೊಟ್ಟಿನಾಯಕನುತ್ಸವದಿಂ ಪೊಗಳ್ಗುಂ ನಿರಂತರಂ॥ ಆತಂಬಳಿಕ್ಕೆ ಸಕಳಧರಾತಳದೊಳು

30. ದಾನದಿನ್ದ ಪುರುಷಾರ್ತ್ಥ ಗುಣೋಪೇತನೆನಿಸಿದ್ದು ನೆಗಳ್ದುಪಮಾತೀತ ಕೀರ್ತ್ತಿಲಕ್ಷ್ಮಿಯ ತಳೆ
ದಿರ್ದ್ದಂ॥ ಆ ಪುರುಷಾಕಾರಪುರುಷೋತ್ತಮನ ಚಿತ್ತಹಾರಿ

31. ಣಿ ಸಲ್ಲಕ್ಷಣಿಯೆಂಬಳೇ ದೊರೆಯುಳೆಂದವೆ॥ ಕಂ ॥ ಅಕ್ಷೂಣದಾನಗುಣದಿಂದಕ್ಷಯ ಸೌಭಾಗ್ಯ ಭಾಗ್ಯಪತಿ
ಭಕ್ತಿಯಿನಾರೀಕ್ಷಿಸುವಡನುಪಮಂ

32. ಸಲ್ಲಕ್ಷಣಿಯೆನೆ ನೆಗಳ್ದಳಬಳ ವಸುದಾತಳದೊಳು॥ ತದ್ದಂಪತಿಗಳ್ಗೆ॥ ಕಂ ॥ ಆಸೊಟ್ಟಿನಾಯಕಂಗಮು
ಮಾಸಂನಿಭೆಯೆನಿಸಿ ನೆಗಟ್ದ ಸಲ್ಲಕ್ಷಣಿಗಂ

33. ದಾಸುರಗುಣಿ ಸಕಳಕಳಾಭ್ಯಾಸಂ ಜನಿಯಿಸಿದ ನೊಸೆದು ಗೋಪತಿಯೆನಿಪಂ॥ ಮತ್ತವಾಧರ್ಮ್ಮಚಿತ್ತ
ಪ್ರವರ್ತ್ತಕನೆಂತಪ್ಪನೆಂದಡೆ॥ ವೃ ॥ ವಿನಯದಜನ್ಮ

34. ಭೂಮಿ ಪುರುಷಾರ್ತ್ಥದ ಮೊತ್ತಮೊದಲು ಪೊದಳ್ದಮಾಂತನದೆಜೆವಟ್ಟುಶಾಚದ ತವರ್ಮ್ಮನೆ ಸತ್ಯದ
ಬಿತ್ತು ಬಂಧುನಂದನ ವನಚೂತರಾಜ ಪ್ರಿಯ

35. ನಂದನ [ನ] ನಿಂದ್ಯಧೈರ್ಯ್ಯ ಕಾಂಚನಗಿರಿಯೆಂದು ಬಣ್ಣಿಸುತಮಿರ್ಪ್ಪುದು ಗೋಪತಿಯಂ ಜಗಜ್ಜನಂ
॥ ಕಂ ॥ ತೋಯಧಿಪರಿವೃತ ವಸುಮತಿಜೀಯೆನೆ ಧರ್ಮ್ಮಕ್ಕೆವಿ

36. . . . . . ಮಂತೆವಿನಯ [ಯ] ಶಕ್ತ್ಯೋಯಂತಳೆದಂಗೋಪತಿ ನಾಯಕನನುಪಮ ಚರಿತ್ರ ನಿರ್ಮ್ಮ
ಳಗಾತ್ರಂ॥ ರತಿಯಂ ಸ್ವಕೀಯದಾರಾವ್ರತದೊಳ್ನಿಯಮಿ

37. ಸಿತದೀಯ ದನಮಂ ಧರ್ಮ್ಮಾನ್ವಿತಮಾಗಿ ತವಿಸಿದಂಗೋಪತಿ ನಾಯಕನಿಷ್ಟ ಶಿಷ್ಟಜನಸಂತುಷ್ಟಂ॥
ವಿಧುವಿಶದಕೀರ್ತಿ ಲಕ್ಷ್ಮೀವಧುವಿಂ ಧೈರ್ಯ್ಯದಾನ ಧರ್ಮ್ಮಗು

38. ಣದಿಂ ತಳೆದಂ ಬುದಬಂದುಗಾರ್ಗ್ಯ ಗೋತ್ರಾಂಬುಧಿ ಚಂದ್ರಮನೆನಿಸಿ ನೆಗಟ್ದ ಗೋಪತಿ ಧರೆಯಧಿಪಂ
॥ ವೃ ॥ ಇಂತೆನಿಸಿ ನೆಗರ್ತ್ತೆಗಂ ಪೊಗರ್ತ್ತೆಗಂ ದಾನಕ್ಕಂ ಧರ್ಮ್ಮ

39. ಕ್ಕಂ ನೆಲೆಯಾಗಿ ಶಿಷ್ಟೇಷ್ಟ ವಿಬುಧಬಾಂಧವ ಜನಮನೋರಥ ಫಳಪ್ರದಾಯಕ ನೆನಿಸಿದ ಗೋಪತಿನಾ
ಯಕಂ ಪರೋಪಕಾರಾರ್ತ್ಥ ಮಿದಂ ಶರೀರ

40. [ಮೆಂ] ಬ ಲೋಕೋಕ್ತಿಯಂ ಯಥಾರ್ತ್ಥಂ ಮಾಡಿ ಬಲಿಪುರದ ನಗರ ಪಂಚಮಠಸ್ಥಾನಕ್ಕೆ ಪಾದಪೂಜೆ
ಯಂಕೊಟ್ಟು ಶ್ರೀಮದ್ದಣ್ಡನಾಯಕ ಗೋವಿನ್ದರ.

41. [ಸ] ರಸನ್ನಿಧಾನದೊಳು ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷದ ೨೭ನೆಯ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದ
ಫಾಲ್ಗುಣದ ಮಾವಾಸ್ಯೆ ಆದಿತ್ಯವಾ

42. ರ ಸಂಕ್ರಮಣ ವ್ಯತೀಪಾತದಂದು ಗೋಪತಿನಾಯಕನಂನದಾನ ನಿಮಿತ್ತದಿ ಬಳ್ಳಿಯ ಬಯಲೊಳು ಕಚ್ಛ
ವಿಯಗಡಿಂಬದಿಂದೊಂದು ಮತ್ತ.

43. . . . . . ಯುಮನೊಂದು ಮನೆಯುಮಂ ಸರ್ವ್ವ ನಮಸ್ಯವಾಗಿ ಮಾರುಗೊಂಡು ಪನ್ನಿರ್ವ್ವರ
ಬ್ರಾಹ್ಮಣರಾಹಾರ ದಾನಕ್ಕೆ ಬಿಟ್ಟ ಮತ್ತವಿದಱಮಳ ಬ್ರಯಕ್ಕೆ

44. ಹತ್ತುಗದ್ಯಾಣಪೊನ್ನವ್ರಿದ್ಧಿಯಿಂ ನಡೆವನ್ತಾಗಿ ಕೊಟ್ಟನ್ತೀ ಧರ್ಮ್ಮಮಾವನೋರ್ವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿ
ದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗ ಅರ್ಗ್ಘ್ಯತೀರ್ತ್ಥಂಗ

45. ಳೊಳು ಸಾಯಿರಕವಿಲೆಯ ನಳಂಕರಿಸಿ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟ ಫಳಮನೆಯ್ದುಗುಂ ವಿದನಳಿದನಾ ತೀರ್ತ್ಥ
ಗಳೊಳನಿತು ಕವಿಲೆಯುಮಂ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾ

46. ತಕನಕ್ಕು ॥ ಶ್ಲೋಕಃ ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷ ಸಹ
ಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ ॥ ಶಿವಾಯ ॥

Transliteration.

1. namas tumgaśiras-chumbi-chamdra-châmara-châravê trailôkya-nagarârambha-mûla-stambhâya Sambhavê
2. Śrîpati . . . .
3. dadim Chôlana mûleyam muridu Pâmchâlâvanipâlan-okkida beṃkoṇḍu bhûkânteya pa-
4. duḷadim tad-bhujâdaṇḍadoḷu taḷedu vikrâṃta-saṃpadade vikramârkkada . . . . viśvambharâchakradoḷ ‖ va [cha] na
5. iṃtenisida samasta . . . . parama bhaṭṭâraka Satyâ-
6. śraya-kuḷatilakaṃ Châḷukyâbharaṇaṃ śrîmat Tribhuvanamalla-dêvara vijaya-râjyam uttarôttarâbhivṛi-
7. ddhi-pravarddhamânam âchamdrârkka-târaṃ Kalyâṇapurada nelevîḍinoḷu sukhasaṃkathâ-vinôdadiṃ râjyaṃgeyu-
8. ttam ire tat-pâda-padmôpajîvi vairidaḷa-matta-khâḷgan enisidan Anantapâḷa-daṇḍanâyakaniṃ . . . .
9. sâdhisi Saptamâḷavavan atta himaṃbaravitta dakshiṇâśâ-dharanîtaraṃ jaḷade nâṃdisi dôrbbaḷa . . . . dignâga-rasâgra
10. ra kshêmade vikraman igaḷanantam arbbida viśva-dharâ-taḷâgradoḷu ‖ kanda ‖ besageyyadavani-
11. pâḷara vasuvaṃ manada ‖ viśuddhamam parigrahisidan endesegam tannaya kîrtti-prasaram pravahisal Anantapâḷa-chamûpam ‖ va ‖
12. iṃtenisida mahâprachaṇḍa-daṇḍa-nâyakan Anantapâḷa-daṇḍanâyakana agrajeya tanûjaṃ Gôvindarâjan eṃban â-dore-
13. yaṃ neṃdaḍe ‖ vṛi ‖ kuḷaśailêṃdraṃgaḷoḷu Maṃdarav adeṃtaṃte digbhâga-nakhiḷa-digadiśâni-
14. kadoḷu Śakranaṃtaṃtaḷa . . . . kîrtti-śrî-vadhûvalla [bha]n atula-
15. baḷôdbhâsi Gôvindarâjaṃ ‖ vṛi ‖ . . . . budhâḷidâ-
16. nadodaviṃdâtmîya-bhûmaṇḍaḷaṃ phaḷaśôbhâkaramâytu satyadodaviṃ daḷaṃ bâppa . . . . bhûtaḷadoḷu mattina daṇḍa-
17. nâtharadêṃ Gôvinda-daṇḍâdhipa ‖ iṃtenisida mahâprachaṇḍa daṇḍanâyaka Gôvindarasar Bhanavâse pannirchchhâ [si] ramuṃ dushṭa-nigraha-
18. viśishṭa-pratipâḷanam geydu paripâḷisuttam ire alliya râjadhâni Baḷipuraṃ embudadeṃteppudeṃdoḍe ‖ vṛi ‖
19. jaḷaruha-shaṇḍadiṃ madhukarâvaḷiyiṃ kaḷahaṃsa-kîra-kôkiḷa-sahakâra-bhûruha-vanâvaḷiyiṃ navanâga-pûga-pâ-
20. ṭala-muchukunda-kunda-latikâvṛitadiṃdame Baḷḷigâvi Kuṃtaḷa-vishayâṃganâ-kuṭiḷa-kuṃtaḷadaṃtiral oppitôṛuguṃ ‖ â purava-
21. radoḷu dharmma-vyâpâra-kathâ-pratishṭhita-kîrtti-Śrîpati-stuta-Vânipati sukhaṃ irppan osedu Gôpatiyeṃba ‖

22. â mahâpurušana kula-prabhâvamum dharmma-prabhâvamuvadâvadeṃ-dode ‖ vṛi ‖ udadhi-taraṃga-tâḍita-dharitrige madhyam enippa ma

23. . . . . . . dudisidânvaya do . . . . kannamajjiyaṃ . . . . lilâmadânvaya-šikhâmaṇi . Dehvaḷa nâyakaṃ ma-

24. hâspadadoḷe puṭṭi kîrttiyan upârjjisidaṃ nija-vaṃša-varddhanaṃ ‖ â mahânubhâvana chittavallabhe Vâgdêvi yeṃbaḷ ê-doreyaḷeṃdoḍe ‖ kaṃ ‖

25. patibhaktiyoḷ âdyad Aruṃdati yenisirdd anupamakshamâ . . . . satiyenisirdda mahâsatiyeṃdaḍe Vâgdêvigeṇe toṇe-

26. yoḷare ‖ ta (ṃ) d-daṃpatigaḷge ‖ vṛitta ‖ bâhu-bala kula chalam udâra gabhîrate šaucha-sad-guṇa sâhasav aṇmu kûrppaḷavaṭṭire puṭṭidan ishṭa šishṭa-

27. mahârha peṟar ssamânam aṇav illenitaṇna Soṭṭi nâyakaṃ ‖ â daṇḍa-nâyakaṃgaṃ(m)avanîtaḷa-vaṃdite Vâgdêvigaṃ ‖mattam âtaneṃtappa-neṃdaḍe ‖

28. vananidhi yeṃtutaṃtuṭu gabhîra-guṇôdayadêḷge châru-kâṃchanagiri-yaṃtuṭaṃtuṭu maharddhi guṇôdayadêḷge munnaṇa Manu muniyam-

29. tuṭaṃtuṭu charitra guṇôdayadêḷge yeṃdu mêdini neṟe Soṭṭinâyakan utsavadiṃ pogaḷguṃ niraṃtaraṃ ‖ âtaṃ baḷikke sakaḷa-dharâtaḷadoḷu

30. dâna dharmma purushârttha guṇôpêta mensirddu negaḷd upamâtîta kîrtti Lakshmiya taḷedirddaṃ ‖ â purushâkâra purushôttamana chittahâri-

31. ṇi Sallakshaṇe yeṃbaḷê doreyaḷ eṃdaḍe ‖ kaṃ ‖ akshûṇa-dâna-guṇadiṃd akshaya saubhâgya bhâgya pati-bhaktiyin ârîkshisuvaḍanupamaṃ

32. Sallakshaṇe yêne negaḷdaḷ akhila-vasudhâtaḷadoḷu ‖ taddaṃpatigaḷge ‖ kaṃ ‖ â Soṭṭinâyakaṃgam Umâ-saṃnibhe yenisi negaḷda Sallakshaṇe-gaṃ

33. bhâsura-guṇi sakaḷa-kaḷâ-bhyâsaṃ janiyisidan osedu Gôpati yenipaṃ ‖ mattav â dharmma-chittapravarttakan eṃtappan eṃdaḍe ‖vṛi‖ vinayada janma-

34. bhuûmi purushârtthada mottamodalu podaḷda mâṃtanad eṟevaṭṭu sau-chada tavarmmane satyada bittu baṃdhu-naṃdana-vanachûtarâja priya-giri-

35. naṃdana [na] niṃdya dhairyya Kâṃchanagiri yeṃdu baṇṇisutam irppu-du Gôpatiyaṃ jagajjanaṃ ‖ kaṃ ‖ tôyadhiparivṛita vasumati jîyene dharmakke

36. . . . . maṃte vinaya [ya] ša ššrîyaṃ taḷedaṃ Gôpati nâyakan anupamacharitra nirmmaḷa gâtraṃ ‖ Ratiyaṃ svakîya dârâvratadoḷ niyami-

37. si tadîya dhanamaṃ dharmmânvitamâgi tavisidaṃ Gôpati-nâyakan ishṭa-śishṭa-jana-saṃtushṭam ‖ vidhu viśada kîrti Lakshmî vadhuviṃ dhairyyadâna-dharma-gu-

38. ṇadiṃ taḷedaṃ budha baṃdhu Gârgya-gôtrâṃbudhi-chaṃdramanenisi negaḷda Gôpati dhareyadhipaṃ ‖vṛi‖ iṃtenisi negarttegaṃ pogarttegaṃ dânakkam dharmma-

39. kkaṃ neleyâgi sishṭèshṭa vibudha bâṃdhava jana manôratha phaḷapradâyakanenisida Gôpati nâyakaṃ parôpakârâttham idaṃ śarîra-

40. [meṃ] ba lôkôktiyaṃ yathârttham mâḍi Balipurada nagara paṃchamaṭha sthânakke pâdapûjeyaṃ koṭṭu śrîmad daṇḍanâyaka Gôvindara-

41. [sa] ra sannidhânadoḷu śrîmach Chaḷukya vikrama varshada 27 neya Chitrabhânu saṃvatsarada phâlguṇad Amâvâsye Adityavâ-

42. ra saṃkramaṇa Vyatîpâtadaṃdu Gôpatinâyakan annadânanimittadi Baḷḷiya bayaloḷu kachchhaviya gaḍiṃbadiṃdoṃdu matta

43. . . . . yuman oṃdu maneyumaṃ sarvva-namaśyavâgi mâru goṃḍu pannirvvar Brâhmaṇarâhâra-dânakke biṭṭa mattav idaṛa maḷâbrayakke

44. hattu gadyâṇa ponnavṛiddhiyim naḍevantâgi koṭṭantî dharmmam âvanôrvvaṃ pratipâḷisidâtaṃ Vâraṇâsi Kurukshêtra Prayâga Argghyatîrâthaṃga-

45. ḷoḷu sâyira kavileyan aḷaṃkarisi Brâhmaṇargge koṭṭa phaḷaman eydugum vidanaḷidan â tirtthagaḷoḷ anitu kavileyumaṃ Brâhmaṇaruman aḷida pâ-

46. takan akku ‖ ślôkaḥ ‖ sva-dattâṃ para-dattâm vâ yô harêta vasuṃdharâṃ shashṭirvarsha sahasrâṇi vishṭhâyâṃ jâyate krimiḥ ‖ Śivâya ‖

Translation.

Obeisance to Śambhu, beauteous with the châmara-like moon kissing his lofty head, the original foundation pillar of the city of the three worlds.

Śrîpati . . . . . . breaking the bones of the Chôḷa, pursuing the proud Pânchâla ruler, bore safely the dame of earth on his shoulders. . . . .

While the victorious kingdom of the illustrious Tribhuvanamalla-dêva, ... parama bhaṭṭâraka, ornament of Satyâśraya family, jewel of Châlukyas was prospering to last as long as the moon, sun and stars endure; when he was ruling the earth in peace and happiness at Kalyâṇapura, the capital, Anantapâla-Daṇḍanâyaka, a dependant on his lotus feet, a sharp sword to the army of the enemies . . . . . That Anantapâla prospered in the earth by conquering the Sapta-Mâḷavas in the north as far as the Himâlayas and in the south by causing the rulers of the south to become plunged in water. He seized the wealth and destroyed the mental peace of those who did not obey him; and his fame spread all over the world.

Who can be said to be equal of Gôvindarâja, son of the elder sister of the Mahâprachaṇḍa-daṇḍanâyaka Anantapâla above mentioned? That Gôvindarâja of matchless strength, husband of the goddess of fame, was like the Mêru peak amidst the great mountains and like Indra among the lords of the directions. The learned prospered by his gifts, the earth by good crops and the army (?) by honesty—what can be said of the other daṇḍanâthas?

When the Mahâprachaṇḍa-daṇḍanâyaka Gôvindarasa of such fame was ruling Banavâse twelve thousand by curbing down the wicked and protecting the good, his capital Balipura prospered like the curly hair of the dame of the Kuntala kingdom with lotus bunches, with bees, with sweet-voiced swans, parrots, cuckoos, with groves of mango trees and various new creepers of flowers like Nâga, Pûga, Pâṭala, etc.

In that city there lived in happiness Gôpati, husband to the dame of fame obtained by righteous deeds and words, praiseworthy for his knowledge (or one who praises Brahma). The fame of the family and righteousness of that great personality . . . . Dehvala-nâyaka, won prosperity to his family and earned fame.

Whom did Vâgdêvi, wife of that great person resemble? Is there any one equal to Vâgdêvi, when she is equal to Arundhati of ancient days in her devotion to her husband? . . . . .

To that couple Dehvaḷa-daṇḍanâyaka and Vâgdêvi respected by the whole earth was born Soṭṭi-Nâyaka unequalled by others, beloved of his friends and good people, with his qualities of strength, parentage, determination, generosity, depth of mind, purity, goodness, courage, power and love. Again what was he like? The earth praises Soṭṭi-Nâyaka always with great joy as equal to the ocean in the depth of good qualities, equal to Mêru in wealth and prosperity and equal to the ancient sage Manu in his character. He gained Lakshmî of matchless fame by his gifts, righteousness, and *purushârtha.*

Sallakshaṇe, wife of that Purushôttama in the shape of man, prospered in the whole of earth as if she was endowed with all the good attributes on the earth, by her boundless gifts, by her endless saubhâgya (good fortune) and by her devotion to her husband.

To that pair—Soṭṭi-Nâyaka and Sallakshaṇe who resembled Pârvati, was born a son, Gôpati, with shining qualities and proficiency in all arts.

That Gôpati whose mind was intent on dharma was the birthplace of dharma, the root of purushârtha (objects of human life), the support of greatness, the house of birth of purity, the seed of honesty, the great mango tree to the Nandana grove his relatives, a son to other men's wives (?) a Mêru in unblemished valour:—thus the people of the world praise Gôpati. Of matchless character and pure body, Gôpati-Nâyaka was praised throughout the universe surrounded by oceans. He

possessed righteousness, good character and fame. Pleasing his friends and righteous men Gôpati-Nâyaka expended his love on his wife and his money for the cause of righteousness. The ruler of the earth, Gôpati, a friend to the learned men, was regarded as a moon to the Gârgya-gôtra, with the goddess of his fame—white as the moon, with the qualities of courage and liberality.

Thus becoming the abode of prosperity, fame, liberality and righteousness and regarded as the bestower of all that is desired by righteous people, friends, learned men and relatives, Gôpati-Nâyaka making the saying "this body is for doing good to others" really significant rendered *pâdapûje* (*lit.* worship of the feet, means satisfaction by payment of money, etc.) to the nagara and *sthâna* of the five Maṭhas in Balipura, in the Châlukya Vikrama year 27 corresponding to the cyclic year Chitrabhânu, on the new-moon day of Phâlguṇa on Sunday with the Vyatîpâta and Sankramaṇa, made in the presence of Daṇḍanâyaka Gôvindarasar a grant of one mattar of land as measured by Kachchaviya-gaḍimba in the wet lands of Baḷḷi (Baḷḷigâve) and also a house after purchasing the same, for feeding twelve Brahmans. He also granted a sum of ten gadyâṇas from the interest on which the *mala-braya* for his charity might be met.

Whosoever protects this grant will acquire the merit of giving away a thousand decorated cows to Brahmans in Vâraṇâsi, Kurukshêtra and Prayâga and Arghyatîrtha. Whosoever destroys this will incur the sin of slaying those tawny cows and Brahmans in the same sacred places. He who takes away land given by oneself or by others will be born as a worm in ordure for sixty thousand years. Śivâya (salutation to Śiva).

Note.

This record was noticed in p. 40 of the Mysore Archæological Report for 1911. Its text has now been published in full with a translation and note.

This record belongs to the reign of the Châlukya King Tribhuvanamalladêva (1076–1126 A. D.) and records a grant made by Gôpati-Nâyaka, a philanthropic merchant, son of Soṭṭi-Nâyaka and Sallakshaṇe, of some lands and a house for the charity of feeding Brahmans. Soṭṭi-Nâyaka's parents were Dehvaḷa-Nâyaka and Vâgdêvi. The charity was made in the presence of and with the permission of Mahâprachaṇḍa-daṇḍanâyaka Gôvindarasa, ruler of Banavase twelve thousand at Belgâmi (Balipura). Gôvindarasa is said to be a son of the elder sister of Mahâprachaṇḍa-daṇḍanâyaka Anantapâla, a subordinate of Tribhuvanamalla Vikramâditya VI. Both Anantapâla and Gôvindarasa are met with in several inscriptions of Shimoga District (*see* E. C. VII, Shikarpur 131, 137, 192, 311 and 316).

The relationship of Gôvindarasa or Gôvinda-daṇḍanâyaka to Ananantapâla is referred to in an inscription at Belgâmi where the former is called the beloved *dêvara* (translated as brother-in-law, by Rice) of Anantapâla, (E. C. VII, Shikarpur

137). In the present inscription Gôvindarasa is called *agrajeya-tanûja* or elder sister's son or nephew. It is difficult to reconcile the two statements.

The date of the record is given as the new-moon day in the month of Phâlguṇa in the cyclic year Chitrabhânu, 27th year of Châlukya Vikrama era with Vyatîpâta and Sankramaṇa, a Sunday. The Châlukya Vikrama era having commenced in A. D. 1076, the 27th year of the era corresponds to 1102 A. D., which coincides with the commencement of the cyclic year Chitrabhânu. Phâlguṇa-bahuḷa 30 of this year corresponds to 10th March 1103 A. D. a Tuesday with no Sankramaṇa. If we take the new-moon day with which the month Phâlguṇa commenced, as is done sometimes, the date would fall on the 8th February 1103 A. D., a Sunday as stated in the grant. Even here there is no Sankramaṇa, which is merely added to the date to give the appearance of additional religious efficacy to the grant. The date of the grant may therefore be taken as 8th February 1103.

Several letters are quite worn out and are illegible in parts of the inscription.

TUMKUR DISTRICT.

39

TIPTUR TALUK.

At Noṇavinakere in the hobli of Noṇavinakere, on a stone standing in the land of Guru Channabasavaiya.

Size $3' \times 1'$—$9''$.

Kannaḍa language and characters.

ತಿಪಟೂರು ತಾಲ್ಲೂಕು ನೊಣವಿನಕೆರೆ ಕಸಬಾ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿ ಗುರುಚನ್ನಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ $3' \times 1\frac{3}{4}.'$

1. ದಂಮುರ
2. ದಳಶಿಂಗಾರದ ಮಾ
3. ಚಿಗರ ಮಲ್ಲಯ್ಯನ ಕೊ
4. ಮಾರ ಅರವಿಂದೈಯ್ಯ
5. ಗೆ ಕೊಟ್ಟಸ್ವಾಸ್ತೆ

Note.

This records the grant of a plot of land (probably the field in which the inscription is set up) to a person named Aravindaiya, son of Mâchigara Mallayya of Daḷaśingâra at Dandûr (village) No date is given nor is any king named. The characters seem to belong to the 17th century

40

At Mallênahaḷḷi in the hobli of Noṇavinakere, on a slab set up near the Kariyamma temple.

Size 2″—6″ × 2′.

Kannaḍa language and characters.

ತಿಪಟೂರು ತಾಲ್ಲೂಕು ನೊಣವಿನಕೆರೆ ಹೋಬಳಿ ಮಲ್ಲೇನಹಳ್ಳಿ ಕರಿಯಮ್ಮನ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 2'$.

1. ಶ್ರೀ ನೊಣಬಿ
2. ನಕೆಱೆ ತಿರುಮ
3. ಲ ದೇವರಹಳಿ

Note.

This records the gift of the village (Mallênahaḷḷi) for the God Tirumaladêvaru at Noṇabinakere (same as Noṇavinakere village). The donor is not named, nor is any date given. The characters seem to belong to the 17th century A.D.

41

TURUVEKERE TALUK.

At the village Hulikal in the hobli of Turuvêkere, on a stone lying buried to the south-east of the Mallêśvara temple.

Size 6′×2′—6″.

Kannaḍa language and characters.

ತುರುವೇಕೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹುಲಕಲ್ಲು ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಆಗ್ನೇಯದಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ $6' \times 2\frac{1}{2}'$.

1. ಓಂನಮಃ ಶಿವಾಯಂ। ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರ ಭಾನವೆ। ತ್ರೈ
2. ಳೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ ॥ ವಿಶುದ್ಧಜ್ಞಾನ ದೇಹಾಯ ತ್ರವೇದೀದಿ
3. ವ್ಯಚಕ್ಷುಶೆ ಶ್ರೇಯಃ ಪ್ರಾಪ್ತಿ ನಿಮಿತ್ತಾಯ ನಮಃ • ಸ್ಸೋಮಾರ್ದ್ಧಧಾರಿಣೆ ॥ ಶ್ರೀ ಕಾಂತಾಪೀ ನವಕ್ಷೋರುಹ
4. ಗಿರಿ ಶಿಖರೋಜ್ಜೃಂಭವಣಂ ವಿಶಾಳಂ ಲೋಕೋದ್ದ್ಯತ್ತಾಪ ಲೋಪಪ್ಪವಣ ವಿಳಸಿತಂ ವೀರವಿದ್ವಿಡ್ಮ ಹೀಪಾನೇಕ ವ್ಯಾಮುಕ್ತಸಂಜೀ
5. ವನಬಹಳಿತ ಮುದ್ದ್ಯದ್ಗುಣಸ್ತೋಮ ಮುಕ್ತಾನೀಕಂ ನಿಃಷ್ಕಂಟಕಂ ನಿಶ್ಚಳಮೆನಲೆಸೆಗುಂ ಹೊಯ್ಸಳ ಕ್ಷತ್ರವಂಶಂ। ಅದಱೊಳುಮೌ
6. ಕ್ತಿಕದಂನ್ತೆಪುಟ್ಟಿದ ನಿಳಾಪಾಳೌಘ ಚೂಡಾಮಣಿತ್ವದಿನುದ್ಯದ್ಗುಣ ಶೋಭೆಯಿಂ ಸ್ವರುಚಿ ಯಿಂಸದು
7. ವೃತ್ತರಾರಾಜಿತತ್ವದಿ ನತ್ಯುಂನ್ನತಜಾತಿಯಿಂ ಸಮಮೆನಲ್ಸಂ ಗ್ರಾಮರಂಗಾಗ್ರದೊಳ್ಮದವದ್ವೈರಿ
8. ಕುಳಪ್ರತಾಪ ವಿನೆಯಾದಿತ್ಯಂ ಧರಾಧೀಶ್ವರಂ। ವಿನೆಯಾದಿತ್ಯನತನೆಯಂ ಜನನುತ ನೆಱಿಯಂಗಭೂ ಭುಜತ

9. ನುಜಂ ವಿನುತಂ ವಿಷ್ಣುನೃಪಾಳಂ ಮನಸ್ವಿತದಪತ್ಯ ನೆಸೆದನೀನರಸಿಂಹಂ॥ ನತನರಪಾಳಜಾಳಕವಿಶಾಲ ವಿಜೃಂಭಿ ಲಲಾಟ

10. ಭಾಸುರೋದ್ಧತತಿಳಕಾಂಕಿತಾಂಘ್ರಿ ನಖಮಂಡಳನಾಹವ ತುಂಗರಾಮನೂರ್ಜ್ಜಿತ ನಿಜ ಪುಣ್ಯಪುಂಜ ಬಳಂ

11. ಸಾಧಿತ ಸರ್ವ್ವಮಹೀತಳಾಧಿಪ ಕ್ಷಿತಿತಳದೊಳು ಮಹೋಂನತಿಕೆಯಿಂನ್ದೆಸೆದಂ ನರಸಿಂಹ ಭೂಭುಜಂ ಆ ನರಸಿಂಹ–

12. ನೃಪಂಗೆ ಭೂನುತೆಪಟ್ಟಮಹಾದೇವಿ ಲಲನೆಯಾದಳು ಮಾನಿನಿ ಏಚಲದೇವಿಯೆ ದಾನಗುಣಖ್ಯಾತೆ ಕಲ್ಪ ಲತೆವೊಲೆ ಧರೆ

13. ಯೊಳು ॥ವೃ॥ ಲಲನಾಲೀಲೆಗೆಮುಂನ್ನವೆಂತುಮದನಂ ಪುಟ್ಟಿರ್ದಂ ವಿಷ್ಣುಗಂ ವಿಲಸಶ್ರೀವಧುವಿಂಗೆವನ್ತೆ ನರಸಿಂಹಕ್ಷೋಣಿ ಪಾಳಂಗವೇಚ

14. ಲದೇವಿಪ್ರಿಯೆಗಂ ಪರಾರ್ತ್ಥಚರಿತಂ ಪುಣ್ಯಾಧಿಕಂ ಪುಟ್ಟಿದಂ ಬಳವದ್ವೈರಿ ಕುಳಾನ್ತಕಂ ಜಯಭುಜಂ ಬಲ್ಲಾಳಭೂಪಾಳ

15. ಕಂ॥ವೃ॥ ಗತಲೀಳಂ ಲಾಳನಾಳಂಬಿತಬಹಳಭಯೋಗ್ರಜ್ವರಂ ಗೂರ್ಜ್ಜರಂ ಸಂಧೃತಶೂಲಂ ಗೌಳ ನಂಗೀಕೃತಕ್ರಿಶತರಸಂಪಲ್ಲವಂ ಪ

16. ಲ್ಲವಚೂರ್ಣ್ಣಿತ ಚೇಳಂ ಚೋಳನಾದಂ ಕದನವದನದೊಳು ಭೇರಿಯಂ ಪೊಯ್ಸೆವೀರಾಹಿತ ಭೂ ಭೃಜ್ಜಾಳಕಾಳಾನಳನತುಳಭುಜಂ

17. ವೀರಬಲ್ಲಾಳದೇವಂ॥ ರಿಪು[ರಾಜ]ದ್ರಾಜಿಸಂಪತ್ಸರಸಿರುಹ ಶರತ್ಕಾಲಸಂಪೂರ್ಣ್ನಚನ್ದ್ರಂ ರಿಪುಭೂಪಾ ಳೌಘ ದೀಪಪ್ರಕರ

18. ಪಟುತರೋದ್ಭೂತಭೂರಿಪ್ರವಾತಂ ರಿಪುರಾಜನ್ಯೌಘಸೇನಾಜಳಧಿಕಬಳ ದೌರ್ವ್ವಾನಳೋಗ್ರಪ್ರತಾಪಂ ರಿಪುಪ್ರಿಥ್ವೀ

19. ಪಾಳಜಾಳಕ್ಷುಭಿತ ಯಮನಿವಂ ವೀರಬಲ್ಲಾಳದೇವಂ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾ

20. ವತೀಪುರವರಾಧೀಶ್ವರಂ . . . .
ದಾವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕುಧರಕುಳಿಶದಂಡಂ

21. ಗಂಡಭೇರುಂಡಂ ಮಂಡಳಿಕ . . . .
ಸಂತರ್ಪ್ಪಣ ಪ್ರವಣತರವಿತರಣ ವಿನೋದಂ

22. ವಾಸನ್ತಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ . . . .
ಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡ ಮ

23. ಲಪರೊಳು ಗಂಡ ನಾಮಾವಳೀ . . . .
ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ನೊಣಂಬವಾಡಿ

24. ಬನವಸೆ ಹಾನುಂಗಲ್ಲುಗೊಂಡ . . . .
. . . . . . ಸುಖಸಂಕಥಾ

25. ವಿನೋದದಿಂ ದೋರಸಮುದ್ರದ . . . .
ನಯನಪ್ರಿಯೆ ಚಳನಳನೆ ನೀಳಾಳ

26. ಕೆ ಚಂನ್ದ್ರಾನನೆ ಸೋಮ

27. ಸಮಸ್ತದಾನೋನ್ನತಿಯಿಂ . .. . ಪರಮಕಲ್ಯಾ

28. ಣಾಭ್ಯುದಯ ಸಹಸ್ರಫಳ ಭೋಗಭಾಗೆ . . . . .
ದ್ವಿತೀಯಲಕ್ಷ್ಮೀ . . . . . . ಅರುನ್ಧತಿಯುಂ ವಿವೇಕ ಬೃಹಸ್ಪತಿಯುಂ

29. ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ಪತಿಯುಂ ಸಕಳವಂದಿಜನಚಿನ್ತಾಮಣಿಯುಂ ಪಾತ್ರಚೂಡಾಮಣಿಯುಂ ಮುದ್ವೃತ್ತ
ಸವತಿಗಂಧಹಸ್ತಿಯುಂ

30. ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆಯುಂ ನಿಜಕುಳಾಭ್ಯುದಯ ದೀಪಿಕೆಯುಂ . . . .
ಸವತಿಮುಖದರ್ಪ್ಪಣೆಯುಂ

(ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ.)

Translation.

Om! Salutation to Śiva. Salutation to Śambhu beautiful with the châmara, that is, the moon touching his lofty head and the foundation pillar for the commencement of the city of the three worlds. Salutation to Sômârdhadhâri (bearer of the crescent moon) whose body is made up of clear knowledge, who has the three Vêdas for his divine eyes and who is the bestower of happiness.

The great Hoysaḷa dynasty of kshatriyas which prospers on the peak of the mountain of the big breast of the dame Śrî, which helps the world to get rid of the great suffering, which is the Sanjîvana to set the world free from the brave hostile kings and which is full of pearls of the highest qualities, is shining steadily free from all obstacles.

In that dynasty was born like a pearl Vinayâditya the lord of earth, tormentor of the race of the proud enemies in the battle-field, resembling the pearl by his position as a crest-jewel among kings, possessed of noble qualities, shining person, good character, high birth.

Vinayâditya's son was the king Eṛeyanga, praised by people. His son was the famous high-minded Vishṇu-nṛipâla. His son is this Narasimha.

The ruler Narasimha became great in the world, with the nails of his feet marked by the fine mark on the big foreheads of the assemblage of kings bowing before him. He was the great Râma in the battle and rendered highly meritorious deeds and conquered all the kings on earth.

Êchaladêvi, who became famous like the Kalpa creeper in the world by her generosity and who was praised by the world became the consort to that ruler Narasimha.

As formerly the flower-arrowed Cupid was born for women's pleasure to Vishṇu and his consort Śrî, so to king Narasimha and his consort Êchaladêvi was born the meritorious altruistic king Ballâḷa of victorious arms, a Yama to the race of mighty enemies. When the destruction fire at the end of the world to the group of brave hostile kings, Vîra Ballâḷadêva of matchless strength, caused the drum to be sounded at the commencement of battle, Lâḷa was deprived of ease, Gûrjara was seized with

severe fever due to excessive fright, Gauḷa suffered from pain, Pallava held a thin sprout in his hand and Chôla's clothes were torn to pieces. A full moon of the autumn to the lotus the shining treasure of the enemies; a powerful storm to the lamps the group of hostile kings; the terrible submarine fire to the ocean the army of the enemy kings; an angry Yama to the band of hostile rulers is this Vîra Ballâladêva.

Be it well. When the obtainer of the band of five musical instruments, mahâmaṇḍalêsvara, supreme lord of Dvârâvatîpura . . . . . . a thunderbolt to the mountain the Pâṇḍya-kula, gaṇḍabhêruṇḍa, delighter in liberality . . . . obtainer of boons from Vâsantikâdevi, terrible in war, champion over Malepas, conqueror of Talakâḍu, Kauṅgu, Nangali, Noṇambavâḍi, Banavâse and Hânugal was ruling at Dôrasamudra. His wife: dear to the eyes, black-haired, moon-faced, a second Lakshmî in prosperity . . . . an Arundhati . . . . a Bṛihaspati in knowledge, a second Vâchaspati, a Chintâmaṇi to all the bards, crest-jewel of dancing, a rutting-elephant to the haughty co-wives, an expert in singing and use of musical instruments, a light to the prosperity of her own family, a mirror to the faces of co-wives . . . .

Note.

This inscription is incomplete as it stops abruptly in line 30 after some epithets in praise of a queen of the Hoysaḷa king Ballâḷa II. Several letters are quite worn out and lost in lines 20 to 30. No date is given nor can the object of the grant be determined. Probably it may record a grant to the Śiva temple near by. Several verses in praise of the genealogy of Ballâḷa II are found in the record.

42

At the same village Hulikal, on a vîragal set up in the platform round the Peepul tree.

Size 2′ × 3′.

Kannaḍa language and characters.

ಹುಲಿಕಲ್ಲು ಗ್ರಾಮದ ಅರಳೀಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

1. ಜಕ್ಕೆಯ ನಾಯಕಂ ಮೊನೆಯಿಟ್ಟಿಗೊಂಡ ನಾಯಕರ ಮೇಲೆ ವಾಯಲು ತಳಿಯಮಱಿವಿಡಿದು ಹಡಿಕಟ್ಟಿ
2. ದಾಳಿಚ್ಚು ಗೂಡಂಬುಗೊಂಡು ಕೆಡಹಲವರ ಹೆಗಲಮೆಟ್ಟಿ ಸ್ವರ್ಗ್ಗಸ್ಥನಾದಲ್ಲಿಗೀ ವೀರಗಲ್ಲಂ ಲಖಯ್ಯನ ಬಲ್ಮಾನಿಸ
3. ಹೆಗ್ಗಡೆ ಕಲ್ಲಯ್ಯನು ಮುಂತಾಗ ಲೂರಯ್ಯತ್ತೊಕ್ಕಲುಂ ಕನ್ನವೆಗ್ಗಡೆಯುಂ ವವರ ಮಕ್ಕಳ್ಮಾರೆ ಯನುಂ ವಾಳೆ
4. ಯನುಂ ನಿಲ್ಸಿ ಯೀ ವೀರಸಾಸನವ ಪೂಜಿಸುವ ಪಂಡಿತಜೀಯನವರಿಗೆ ಬಿಟ್ಟ

Note.

This records the heroism of a warrior named Jakkeya Nâyaka who fought in some battle against warriors armed with sharp javelins and the opponents took shelter behind hedges and rained a shower of arrows on him. He trampled on their backs and died in the battle. On his death Heggaḍe Kallayya, agent (balmânisa) of Lakhayya and other inhabitants of the village numbering fifty, Kannaveggaḍe and his sons Mâraya and Mâḷeya are said to have set up the vîragal and made a grant for Paṇḍitajîya who was appointed to worship the inscription thereon. No date is given in the record nor is any king named. The characters seem to belong to the 13th century A. D.

43

At the village Gôṇi Tumkur in the hobli of Dabbegaṭṭa, on a stone set up near Vijjappa's land.

Size 2′—6″ × 1′—6″.

Kannaḍa language and characters.

ತುರುವೇಕೆರೆ ತಾಲ್ಲೂಕು ದಬ್ಬೆಗಟ್ಟದ ಹೋಬಳಿ ಗೋಣಿ ತುಮಕೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ವಿಜ್ಜಪ್ಪನ ಬಾಂದಿನ ಹತ್ತಿರ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′—6″×1′—9″.

1. ಹಿರಿಯ
2. ತಿರುಮಲೆ
3. ಯ ಪುರ
4. ಕರುಡಿಯ ಬಾಲೆ
5. ನಾಯ್ಕನು ಕೊಟ್ಟ
6. ಪುರ

Note.

This records the grant of a *pura* (or a small village settlement given away generally to Brahmans connected with a temple) made by Bâleya Nâyaka of Karuḍi. Karuḍi or Karuviḍi is the ancient name of the present village called Karaḍi in the Chikkanâyakanahaḷḷi Taluk. The pura granted was called Hiriya Tirumaleyapura. Probably it was given away for the maintenance of the priests, etc., of the Tirumala temple at Noṇavinakere village which is near to Gôṇi Tumkûr. No date is given. The characters seem to belong to the 17th century A. D.

44

At the village Habukanahaḷḷi in the hobli of Dabbegaṭṭa, on a stone set up before the Narasimha temple.

Size 3′ × 1′—6″.

Kannaḍa language and characters.

ಅದೇ ಹೋಬಳಿ ಹಬುಕನಹಳ್ಳಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ $3' \times 1\frac{1}{2}''$.

1. ೦ ಮನ್ಮಥ ಸಂವತ್ಸರದ ಚಯಿ
2. ೦ ತ್ರ ಶು ೧ ಲು ರಾಮಪ ಆಯ್ಯ
3. ೦ ನವರ ಕಾರ್‍ಯಕ್ಕೆ ಕರ್ತರಾದ ಗೋವಿಂ
4. ೦ ದರಸ ಆಯ್ಯನವರು ಕಣತು
5. ೦ ರನಾಡಸೇನಬೋವರಿಗೆ ಉಂ
6. ೦ ಡಿಗೆಯನು . . . . ದ
7. ೦ ತಿಯ ಉಂಬಳಿಗೆ ತುಮಕುರ ಸೀ
8. ೦ ಮೆ ೨೨೦ ವೊಳಗೆ ೨೦ ವರ
9. ೦ ಹನಕುಳವನು ಬಿಟ್ಟು ಹ [ಬು]
10. ಕನ ಹಳಿಯನು ಕೊಟ್ಟರು ಯಿ
11. ಂದಕ್ಕೆ ತಪ್ಪಿದರೆ ಗೋವನು ಕಾ
13. ೦ ಸಿಯಲಿ ಕೊಂದ ಪಾಪಕೆ ಹೋ
13. ೦ ಹರು

Note.

This records the grant of the village Habukanahaḷḷi as an *umbaḷi* (rent-free land granted for the maintenance of the village officials, etc.) for the *sênabôvas* (village accountants) of Kaṇatur. The donor is called Gôvindarasa Ayya, agent for Râmapa Ayya. It is stated that the village had a revenue of 20 varahas out of the total revenue of 220 varahas for Tumakûru-sîme. The date is given as Manmatha sam. Chaitra śu 1 and is not calculated from any era. The usual imprecation is found at the end of the grant.

The characters seem to belong to the 17th century.

45

Pavagada Taluk.

At the village Jangamarahaḷḷi in the hobli of Niḍugal, on a stone set up near the Mâri temple.

Size $3' \times 2'$.

Old Kannaḍa characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿಯ ಮಾರಮ್ಮನಗುಡಿ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $3' \times 2'$.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ

1. ವಿಕ್ರಮಾದಿತ್ಯರ್ ಕೊಂಗುಣಿ
2. ಅರಸರ್ ಕಾಡುವೆಟ್ಟಿಯಮೇಲೆ
3. [ವಿ]ಟ್ಟು ಕನ್ಸಿಕೊಳ್ವನ್ದುನೊಟ
4. ೦ ಬವಾಡಿಯುಳಿ
5. . . . . . ಕಯ್ಸೇರೆ
6. . . . . . .

Transliteration.

1. Vikramâdityar Komguṇi
2. Arasar Kâḍuveṭṭiya mêle
3. [vi] ḷdu Kañchi-koḷvanduṇ Noḷa-
4. ṃbavâḍiyuḷe
5. . . . . kaysêre
6. . . . .

Translation.

On the occasion of Vikramâdityar and Konguṇi Arasar falling on Kâḍuveṭṭi and taking Kânchi, (a certain place) was taken possession of in Noḷambavâḍi . . . .

Note.

This record is incomplete. Some letters are much worn out in lines 5 and 6. It seems to refer to the conquest of a village (not named) in the Noḷambavâḍi province by some one during the expedition of the Châlukya king Vikramâditya and the Ganga king Konguṇi Arasa against the Pallavas at Kânchi. The characters seem to belong to the end of the 8th or the beginning of the 9th century. The present record apparently refers to the Châlukya king Vikramâditya II and the Ganga king Śrîpurusha who conquered Kânchi from the Pallavas (*see* M.A.R. 1939, p. 121).

46

At the village Karekêtanahaḷḷi in the hobli of Niḍugal, writing on the lintel of the garbhagṛiha of the Sôramma temple.

Old Kannaḍa and characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಕರೆಕೇತನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಸೋರಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಿಲು ವಾಡದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಹಳಗನ್ನಡಕ್ಷರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ನೀಲಕಣ್ಟೋಜರಮಗಬೂಚಿರಾಚೋಜ ಪ್ರಸಾದವ ಬೆಸಗೆಯ್ದ.

Transliteration.

1. svasti Śrî Nîlakaṇṭôjara maga Bûchirâchôja prasâdava besageyda.

Translation.

Be it well. Śrî Nîlakaṇṭôja's son Bûchirâchôja constructed the mansion (*prâsâda*).

Note.

This short inscription giving the name of the architect who constructed the fine temple of Châmuṇḍêśvari as Bûchirâchôja, son of Nîlakaṇṭôja is carved in characters

of the 10th century A.D. on the lintel of the adytum of the above temple. The image of Châmuṇḍêśvari called locally as Sôramma is very fine and has eight hands holding the usual discus, conch, etc., and standing on the body of Mahishâsura.

47

At Vîra Hanumakkana Pâḷya, a hamlet of Mangaḷavâḍa in the hobli of Niḍugal, on a stone lying in the land of Narasaṇṇa to the west.

Size 3′×2′.

Kannaḍa language and characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಮಂಗಳವಾಡದ ಮಜರೆ ವೀರಹನುಮಕ್ಕನ ಪಾಳ್ಯಕ್ಕೆ ಪಶ್ಚಿಮ ಸಾದರ ನರಸಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೂರು ತುಂಡಾಗಿ ಒಡೆದು ಮೇಲ್ಗಡೆ ಎರಡು ತುಂಡುಮಾತ್ರ ಸಿಕ್ಕಿದೆ.)

ಪ್ರಮಾಣ 3′×2′.

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ
2. ಧಿರಾಜ ಪರಮೇಸ್ವರ ಪರಮಭಟ್ಟಾ [ರ]ಕ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕ ಚಾಳು
3. ಕ್ಯಾಭರಣ ಶ್ರೀಮತು . . . . . ದೇವರು ಸುಖಸಂಕಥಾವಿ
4. ನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮ
5. ಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರ ವರೆಯೂರ ಪುರವರಾಧೀಶ್ವರಕರಿಕಾಲ
6. . . . . ಪಾದಾರಾಧಕಪರಬಳಸಾ
7. . ಇಳ್ಬಾಳ . . . . . ಖಡ್ಗಸಹಾದೇವ . . . ರೊದ್ದ
8. ದ . . . .
9. . . . . ವೀರವಿತರಣವಿಕ್ರಮಾರ್ಕ . . . .
10. . . . . . ಪ್ರಜೆಮೆಚ್ಚೆಗಂಡ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿ
11. ಥಿವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳ
12. ತಿ[ಳ]ಕ ಚಾಳುಕ್ಯಾಭರಣ . . ಕಾಸ್ಯಪಗೋತ್ರೋತ್ಪನ್ನ ಕಾಯಪವಿತ್ರನಾ
13. ಮಾದಿಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸಹಿತ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರತ್ರಿಭು
14. ವನಮಲ್ಲಮಲ್ಲಿದೇವ ಚೋಳಮಹಾರಾಜರು ಸೀರನಾಡ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ಹೆಂಜೇಱು
15. ನವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ ಮಲ್ಲಿದೇವರಸರ
16. ಕುಮಾರ ಇರುಜೊಳದೇವನ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಸ್ವರತ್ರಿಭು
17. ವನಮಲ್ಲ ತಳೆಕಾಡುಕೊಂಡ ಭುಜಬಲ್ಲವೀರಗಂಗ ಹೋಶಣ ಶ್ರೀನರಸಿಂಘ
18. ದೇವರ ಸುಖುಮಾರಯ ಶ್ರೀಯಾದೇವಿಗೆಯುಂ ಇರುಂಗೊಳದೇವಂಗೆ ಕಲ್ಯಾಣ
19. . . . ತ್ತವಿರಲು ಮಣ್ಡನದೇಸಿಗಂಗೆ ದೇವಗ್ರ್ಗಂ ನಮಸ್ಕಾರಮಾಡಿ ವಿಕ್ರಮ
20. ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುದ್ಧ ಪೌರ್ಣಮಿಯಂದು ಮಧ್ಯಾನಕಾಲದ ಪೂಜೆಯ
21. ನಿವೇದ್ಯಮುದಕ ಪುಷ್ಪಧೂಪ ದೀಪತಾಂಬೂಲ ಬ್ರಾಹ್ಮಣವೋದನ
22. . . . . . ದಿನದಲ್ಲಿ ದಿವಾರಾತ್ರಿ ಇ ಧರ್ಮ್ಮವ ಯೆನಿಸುಂ ನಡಸಲು
23. . . . .

Transliteration.

1. svasti samasta-bhuvanâśraya śrî prithvî-vallabha-mahârâjâ-
2. dhirâja paramêśvara parama-bhaṭṭâ [ra] ka satyâśrayakuḷa-tiḷaka Châḷu-
3. kyâbharaṇa śrîmatu . . . . . dêvaru sukha-saṃkathâ-vi-
4. nôdadiṃ râjyaṃ-geyyuttam ire tat-pâda-padmôpajîvi svasti samadhigata-pancha-ma-
5. hâ-śabda mahâmaṇḍalêśvara Vareyûra-pura-varâdhîśvara Karikâla-
6. . . . . pâdârâdhaka para-baḷa-sâ . . .
7. ñchâḷa . . . . . khaḍga-Sahâdêva . . . Rodda-
8. da . . . .
9. . . . . . . vîra-vitaraṇa-Vikramârka . . . .
10. . . . . praje-mechche-gaṃḍa svasti samasta-bhuvanâśraya śrî-pri-
11. thivî-vallabha mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-
12. ti[ḷa] ka Châḷukyâbharaṇa . . . . Kâśyapa-gôtrôtpanna kâya-pavitra nâ-
13. mâdi samasta-prasasti-sahita śrîman mahâmaṇḍaḷêśvara Tribhu-
14. vanamalla Mallidêvachôḷa-mahârâjaru Sîranâḍa śrîmad râjadhâni Heṃjêṟi-
15. na vîḍinalu sukha-saṃkathâ-vinôdadiṃ râjyaṃ geyuttire Mallidêvarasara
16. kumâra Iruṅgoḷadêvana ‖ svasti śrîman mahâmaṇḍaḷêśvara tribhu-
17. vanamalla Taḷekâḍu-koṃḍa bhujabal (l) a Vîragaṃga Hôśaṇa śrî Nara-siṃgha-
18. dêvara sukhumâraya Śrîyâdêvigeyuṃ Iruṃgoḷadêvaṃge kalyâṇa-
19. . . . . ttaviralu Maṇḍanadêsigaṃge dêvarggaṃ namaskâram mâḍi Vikrama-
20. saṃvatsarada Śrâvaṇa śuddha paurṇamiyaṃdu madhyàna-kâlada pûjeya
21. nivêdyam udaka puṟpa dhûpa dîpa tàmbûla brâhmaṇa-vôdana
22. . . . . dinadalli divâ-râtri i-dharmmava yenisuṃ naḍasalu
23. . . . .

Translation.

Be it well. While the refuge of the whole universe, favourite of the goddess of wealth and earth, mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka, ornament of the Satyâśraya lineage, adornment to the Châḷukyas, the illustrious . . . . dêvaru was ruling his kingdom in peace and prosperity.

A dependant on his lotus feet :—Be it well. When the obtainer of the band of five sounds, lord of the excellent city of Vareyûr, [descendant of] Karikâla-[chôḷa], ... worshipper of the feet of . . . . . destroyer of enemy troops, ... a Sahadêva in sword . . . . of Rodda,

. . . . . . a Vikramârka in courage and liberality, ... beloved of his subjects :—

Be it well. When a [dependant of] the refuge of the universe . . . . (etc.), born of Kâśyapa-gôtra, pure in body, possessed of these and other fine attributes, the illustrious mahâmandalêsvara Tribhuvanamalla Mallidêvachôḷa-mahârâjar was ruling in peace and prosperity in the city of Henjêru, capital of Siranâḍ :—

Mallidêvarasa's son Irungoḷadêva's . . . . Be it well. The illustrious mahâmaṇḍalêsvara, tribhuvanamalla, capturer of Taḷekâḍ, bhujabala Vîragaṅga Hôsaṇa srî Narasimghadêva's *sukhumâraya* (good son or favourite) :— while prosperity befell — Sriyâdêvi and Irungoḷadêva,— After bowing to Maṇḍanadêsiga and god, on the full moonday of the bright fortnight of Srâvana, in the year Vikrama, for conducting every day, the religious services of the afternoon, food offerings, water, flowers, incense, lights, betel leaves, food for Brahmans . . . . services day and night . . . .

Note.

This record belongs to the reign of the Chôḷa Chief of Niḍugal named Mallidêva-Chôḷa and records a grant made for the services in some temple not specified by his son Irungoḷadêva. Owing to a number of lacunæ in several lines in the middle of the inscription and at the bottom of the inscription caused by the letters being worn out and lost it is not possible to make out the full contents of the record.

The Chief Mallidêva is stated to be a subordinate of some Châḷukya king whose titles only are given and are those of the later Chalukya kings of Kalyâṇi. Lines 16 to 19 of the record refer to the Hoysaḷa king Narasimghadêva and seem to state that Irungoḷadêva's wife was Sriyâdêvi and that either Irungoḷa or more probably Sriyâdêvi was brought up under the protection of or was a daughter of Narasimghadêva. The word used to show the relation between Narasimghadêva and Sriyâdêvi is *sukhumâraya* which means good son but is probably a mistake for *sukumâriya* meaning good daughter.

We learn that Irungoḷa and Sriyâdêvi performed obeisance to Maṇḍanadêsiga and the god (*dêvar*). Maṇḍanadêsiga was appearently the priest in charge of the temple of the god. The name of this deity is not given although the record registers a grant for the services of the god made by Irungoḷa and Sriyâdêvi.

It is possible however to infer from the text that the grant was made by a subordinate of Irungoḷa.

The date of the grant is given as Vikrama sam. Śrâvaṇa su. 15. It is not dated in any era like the Śaka era. There are several records of the Niḍugal chief Mallidêva between 1150 and 1175 A.D. The characters of the present inscription belong to the 12th century A.D. The nearest Vikrama for the period of Mallidêva is equivalent to 1160 A.D. The next cyclic year Vikrama would go to 1220 A.D., when the Châlukya power had disappeared. If the date 1160 A.D. be accepted, the

Hoysala king Narasimgha referred to in the present record could be identified with Narasimha I. Śrâvana śu. 15 of this year Vikrama corresponds to 20th July 1160 A.D. which may be taken as the date of the record.

48

Pratâpa Bukkarâjapura grant of the reign of the Vijayanagar king Harihara II, dated Ś 1307 in the possession of Krishnasastry at Vadanakal in Hosakôte Hobli. (Plate XXVI) 5 plates: Boar Seal: Nandinâgari characters: Size 11"×7."

ಪಾವಗಡ ತಾಲ್ಲೂಕು ಹೊಸಕೋಟೆ ಹೋಬಳಿ ವದನಕಲ್ಲು ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಿಂದ ಕಾಣಿಸಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

5 ಹಲಿಗೆಗಳು (ಉಂಗುರಸಹ); ವರಾಹಮುದ್ರೆ; ನಾಗರಾಕ್ಷರ; ಸಂಸ್ಕೃತ ಭಾಷೆ.

ಸಿದ್ಧಿರಸ್ತು.

I A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ। ತ್ರೈಲೋ
2. ಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ। ಕಲ್ಯಾ
3. ಣ ಮಾಕಲಯತಾಂ ಕಲಭಾನನೋವಂ ಕ್ರೀಡಾಸುಯಃ ಕರಟಿಚ
4. ರ್ಮಪಿತುಃ ಪಿಧಾಯ। ಪೂರ್ಣ್ಣೈರ್ದ್ವಿಪೇಂದ್ರನುಚ್ಛೈರಭಯ ಪ್ರದಾನೋ
5. ಮೋದಂ ಶಿವಸ್ಯ ವಿತನೋತಿ ಮಹಾನಟಸ್ಯ। ಜ್ಞಾನ
6. ಪ್ರದೀಪ ನಿರ್ಜ್ಜಿತ ನಿತ್ಯ ತತ್ವಾರ್ಥ ರೂಪಿಣೇ। ಜಗಂತ್ಯ
7. ವಂತೀ ವೈಖರ್ಯಾ ಸರಸ್ವತ್ಯಸ್ತು ವಃ ಶ್ರಿಯೇ। ಉದ್ಧೃತ್ಯ
8. ಜಲಧೇಃ ಭೂರ್ಮಿಂ ಗಂಧಮಸ್ಯಾಃ ಪರಾಮೃಶನ್। ಘೋಣಾ
9. ಯಾಂ ಸಾಧು ಸಂಧತ್ತಾಂ ಪಾತು ಕ್ರೋಡಾಕೃತಿಃ ಹರಿಃ। ಗು
10. ಣೈರರಿಷ್ಟಾನಿ ಶಮಂ ನ್ನಯಂತೀ ಶ್ಲಾಘ್ಯಾನಿ ಭಾಗ್ಯಾ
11. ನಿ ಪುನರ್ದ್ದದಾನಾ। ಮಹೀಸುರೇಭ್ಯೋ ಮಹನೀಯಕೀ
12. ರ್ತ್ತಿಃ ಸರ್ವಂಸಹಾ ಸಸ್ಯಫಲಾನಿ ಸೂತಾಂ। ನಿದಾನಮೇ
13. ಕೋ ನಯನೋತ್ಸವಾನಾ ಮಾನಂದ ಕಾರೀ ಜಗತಾಂ ತ್ರಯಾ
14. ಣಾಂ। ಸುಧೈಕಸತ್ರಂ ಸಹಜಂ ಶ್ರಿಯೋಯಃ ಶಮೋಪಧೀ
15. ನಾಮಧಿಪಸ್ತನೋತು। ಅಸ್ತಿ ಸ್ವಸ್ತಿ ಯಸೋ ಭೂಮೇರ್ವಂಶಃ
16. ಪ್ರಾಂಶುರಕುಂಠಿತಃ। ಯದೂನಾಂ ಕೃಷ್ಣ ಬಂಧೂನಾಂ ತಲ್ಲೀಲಾನಿ
17. ತ್ಯ ಸಾಕ್ಷಿಣಾಂ। ತತ್ರ ಸಂಗಮಭೂಪಾಲಃ ಕ್ಷೀರಾಬ್ಧೇಃ
18. ಶ್ಚಂದ್ರಮಾ ಇವ। ಅಪಿರಾಸೀತ್ಕಲಾನಾಥಃ ಕಾಮಾ
19. ಯೀಚಂದ್ರಿಕಾಪ್ರಿಯಃ। ತಾದೂಪತೀ ಸಮಾರಾಧ್ಯ ಪಂಪಾಯಾಃ
20. ಪ್ರಾಣವಲ್ಲಭಂ। ತತ್ಪಂಚವದನಪ್ರಖ್ಯಾನ್ ಪುತ್ರಾನ್ ಪ್ರಾ
21. ಪ್ತ ಮಹಾಜನಃ। ಆದ್ಯೋ ಹರಿಹರೋವೀರೋ

II A—

22. ದ್ವಿತೀಯಃ ಕಂಪಭೂಪತಿಃ। ತೃತೀಯೋ ಬುಕ್ಕಭೂಪಾಲಃ ಶ್ಚತುರ್ತ್ಥೋ ಮಾರಪಾ
23. ಹ್ವಯಃ। ತೇಷುಪುತ್ರೇಷುದೀವ್ಯತ್ಸು ಬುಕ್ಕಭೂಪಃ ಸತಾಂಗತಿಃ।

24. ಸ್ವಗೋತ್ರ ಪಾಲಕೋ ಜಾತೋ ಮನು ಮಾಂಧಾತೃಸಂನಿ
25. ಭಃ। ಯತ್ಪ್ರತಾಪಾಗ್ನಿಜ ಜ್ವಾಲಾ ಜಜ್ವಾಲಾರಾತಿಕಾನನೇ। ಯ
26. ತ್ಕೀರ್ತ್ತಿಃಕಕುಭಾಂ ಚಕ್ರೇ ಭಾಂಚಕ್ರೇ ನಿತ್ಯಮೈಂದವೀಂ। ಆದ್ಯೋಮಾ
27. ತಂಗಸೇವೀ ಬಹುವಿಪದಪರಃ ಶ್ಚಕ್ರವರ್ತ್ತ್ಯರ್ಕ್ಷದೇವೀನಾಮ್ನ್ಯೈಕಃ
28. ಪ್ರಾಪ್ತಗರ್ಹಃ ಸುರಪತಿಗಣಿಕಾಸಕ್ತಚಿತ್ತಃ ಪರೋಭೂತ್।
29. ಸಕ್ಷ್ವೇಳಃ ಕಶ್ಚಿದನ್ಯೋ ಮುನಿಪಶುಮಹರತ್ತೈರಲಂ ಶಾಂತ
30. ದೋಷಃ ಸತ್ವಂ ಬುಕ್ಕಕ್ಷಮೇಶಃ ಸ್ಫುರುದುರು ವಿಭವೈರುತ್ತಮಃ ಸಾ
31. ರ್ವಭೌಮಃ। ಕೃಷ್ಣಶ್ಚ ಬುಕ್ಕಭೂಪಶ್ಚ ಬಹು ಸ್ತ್ರೀಜನವಲ್ಲಭೌ।
32. ಆದ್ಯಃ ಕುವಲಯದ್ವೇಷೀ ದ್ವಿತೀಯಃಸ್ತಸ್ಯ ಪಾಲಕಃ। ಕಾಂ
33. ತಾಸು ವಿದ್ಯಮಾನಾಸು ತಸ್ಯ ಪ್ರೇಮಸಮನ್ವಿತಾ। ಗೌರೀ ಗೌ
34. ರೀವ ಸಂಜಾತಾ ಪ್ರೇಯಸೀ ಭೂಭೃತಃ ಸುತಾ। ತಸ್ಯಬುಕ್ಕಮಹೀ
35. ಪೇನ ಕಾರ್ತ್ತಿಕೇಯಸಮೋಗುಣೈಃ। ಉದಪಾದಿ ತ್ರಯೀಧರ್ಮತ್ರಾ
36. ತಾ ಹರಿಹರೋ ನೃಪಃ। ನಕೇವಲಂ ಹರಿಸ್ತ್ರಾತುಂ ಹರೋವಾಕ
37. ಲಿಕಲ್ಮಷಾತ್। ಯತಃ ಸಂತೋ ಭುವಂ ಪ್ರಾಪ್ತೌ ದೇವೌ ಹರಿಹರಂ
38. ವಿದುಃ। ತಸ್ಯಾಭವದ್ಧರ್ಮಪತ್ನೀ ಮೇಲಾಯೀ ವನಿತೋತ್ತಮಾ
39. ಭೂಭೃತ್ಸುತಾ ಭವಾನೀವ ಪುತ್ರಿಣೀಪುರವಿದ್ವಿಷಃ। ಯಸ್ತಸ್ಯಾ
40. ಮುದಪಾದಿ ಹರ್ಯಪಮಹೀಪಾಲೇನ ಬುಕ್ಕಕ್ಷಮಾಧೀಶಃ ಕಲ್ಪ
41. ಮಹೀರುಹಃ ಸುಮನಸಾಂ ವಜ್ರೋರಿಪುಕ್ಷ್ಮಾಭೃತಾಂ। ತಸ್ಮಾದಾ
42. ವಿರಭೂದುದಾರಚರಿತಃ ಶ್ರೀ ಭೂಪತಿರ್ಯತ್ಪ್ರಸೂಃ ಸ್ತಿಪ್ಪಾಯೀ
43. ಕಿಲ ವೀರಸೂಗಿರಮಗಾತ್ ಸಾಕಂ ಹಿ ಕೌಸಲ್ಯಯಾ॥ ತ
44. ತ್ಪಿತುರ್ಬುಕ್ಕಭೂಪಸ್ಯ ಭೃತ್ಯೌ ಕಾಮಣ ಬೊಮ್ಮಣೌ। ಸ್ಯ
45. ಸ್ತಾಂಯೋಂ ನಾಯಕಾಚಾರ್ಯೌ ಶರಣಾಗತ ಪಾಲಕೌ। ಜಾತೌ ಲಕ
46. ಮನಾಯಿಕ್ಯಾ ಮಬ್ಬೆನಾಯಕ ಪುಂಗವಾತ್॥ ತಸ್ಯಾ ಮಾ

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47. ತ್ಯೋ ಬೊಮಣಸ್ತುಧೀರಃ ಸಿಂಹಪರಾಕ್ರಮಃ। ಸ್ವಕುಲೋತ್ತಾರಣೇ ಬುದ್ಧಿ
48. ಮಕರೋದ್ಧರ್ಮತತ್ಪರಃ॥ ಕೋಟೆಕೆರೆರಾಯದುರ್ಗಮಧ್ಯೇ ಪ್ರ
49. ವಹತಿಸ್ಮಯಾ॥ ಬಂಜೆ ಹಳೇತಿ ನದಿಕಾ ನಿಲುಗಲ್ಲಸಮೀ
50. ಪಗಾ। ಮೊಸಳೆಕುಲ್ಯಯಾಯುಕ್ತಾ ಭೂಮಿಃ ಸಸ್ಯೋದ್ಭವ
51. ಕ್ಷಮಾ। ತಸ್ಯಾಂ ತಟಾಕನಿರ್ಮಾಣಮಾದಿ ಕ್ಷದ್ಬ್ರಾಹ್ಮಣೋತ್ತಮಾನ್।
52. ತೇ ಸ್ವಕೀಯಧನೇನೈವ ಸೇತುಂ ವ್ಯರಚಯನ್ ಬುಧಾಃ। ದೃಷ್ಟ್ವಾತಟಾಕಂ
53. ಕ್ಷೇತ್ರಂಚ ಬೊಮ್ಮಣಸ್ವಾಮಿ ತತ್ಪರಃ। ಪ್ರತಾಪಬುಕ್ಕರಾಜಾಖ್ಯಂ ನಿ
54. ರ್ಮಾಯಾದಾದುದಾರಧೀಃ। ಶಾಕಾಬ್ದೇದ್ರಿಖವಹ್ನಿಚಂದ್ರಕಲಿತೇ ವರ್ಷೇ
55. ತಥಾಕ್ರೋ ಧನೇಮಾಸೇ ಶ್ರಾವಣಿಕೇಗ್ರಹಾರಮುದಧೇಃ ಪೂರ್ವೇಥಚಂದ್ರ
56. ಗ್ರಹೇ। ಅಬ್ಬೇನಾಯಕನಂದನೋ ಗುಣ ನಿಧಿರ್ಯಃ ಕಾಮಣಸ್ಯಾ
57. ನುಜೋ ಬೊಮ್ಮಣ್ಣಃ ಸ್ತ್ರಿಣವತ್ತ್ಯಪಾತ್ತಗಣನಾ ವಿಪ್ರೋತ್ತಮೇಭ್ಯೋ
58. ದಿತ। ಷಟ್ಕರ್ಮ ನಿರತಾಸ್ತೇತುಬ್ರಾಹ್ಮಣಾಃ ಶ್ಯಾಸನೋ

59. ತ್ಸುಕಃ। ಸತ್ಯಾತ್ಯಶಿಷೋಥಾವಿನಂತು ಸಾರ್ವಭೌಮಂ ವಿ
60. ಚಿಂತ್ಯತಂ। ಆಶೀರ್ಭಿರಭಿನಂದ್ಯಾಥ ಸ್ವವೃತ್ತಾಂತಂ ನೃವೇ
61. ದಯನ್। ತೈರ್ನಿವೇದಿತ ಕಾರ್ಯಸ್ತು ಭೂಪತಿಃ ಸಚಿವೈಃ
62. ಸಹ। ನಿರ್ಣೀಯ ಸೀಮಾಮಾತ್ಮೀಯಾಂ ವಿರೂಪಾಕ್ಷಸ್ಯ
63. ಸಂನಿಧೌ। ಪ್ರಥವೇ ವತ್ಸರೇ ಜ್ಯೇಷ್ಠಮಾಸೇ ಸೂರ್ಯಗ್ರಹೇನ
64. ತಿ। ಆಚಂದ್ರತಾರಕಂ ಕರ್ತುಂ ಪಿತುರ್ನಾಮ್ನಾಂಕಿತಂ ಪುರಂ। ಪ್ರಾದಾತ್ತೇ
65. ಭ್ಯೋ ಭೂಸುರೇಭ್ಯಃ ಸ್ವಮುದ್ರಾಂಕಿತ ಶಾಸನಂ। ದಾನಶ್ರೀ
66. ಲತಿಕಾಪುರಾ ಮರತರೌ ರೂಢಾ ಭುವಂ ಸಂಶ್ರಿತಾ ಸಲಿಂಬಾ
67. ಥಶಿಬೌ ಪ್ರತಾನ ವಿತತಾ ಜೀಮೂತವಾಹೇಪುನಃ। ಕರ್ಣೇ
68. ಕೋರಕಿತಾ ತತಃ ಕುಸುಮಿತಾ ಭೋಜೇ ಸಮಸ್ತೋನ್ನತೇ
69. ಸೂತೇ ಸಂಪ್ರತಿ ಭೂಪತೋ ಸ್ಥಿರಪದಾ ತತ್ತನ್ಫಲಾನ್ಯರ್ಜಿ
70. ತಾ। ಅಥತಸ್ಮಿಂನ್ನಗ್ರಹಾರೇ ವೃತ್ತಿಭಾಜಾ [೦] ದ್ವಿಜನ್ಮನಾಂ।
71. ಗೋತ್ರನಾಮಾನಿ ಶಾಖಾಶ್ಚ ಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ।
72. ಆತ್ರೇಯ ಆದಿತ್ಯಾತ್ಮಜೋ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ।
73. ಲೋಹಿತಃ ಪಿನ್ನಯಾತ್ಮಜಃ ಪೆದ್ದೇಃರೇಕಾವೃತ್ತಿಃ। ಯಜುಃ।

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74. ಶ್ರೀವತ್ಸೋಲಖ್ಖಣಾತ್ಮಜಃ ಸೋಮನಾಥಸ್ಯೈಕಾವೃತ್ತಿಃ
75. ಯಜುಃ। ಚಿಟ್ಟಯಾತ್ಮಜೋನರಸಿಂಹಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ।
76. ಶಾಂಡಿಲ್ಯಃ। ಗಂಗಾಧರಾತ್ಮಜೋ ಬಸವಣ್ಣಸ್ಯೈ
77. ಕಾವೃತ್ತಿಃ। ಆತ್ರೇಯಃ। ಶಾಲಾವತೋ ಮಲ್ಲಯ ಸೂನುಃ ವಿರೂ
78. ಪಾಕ್ಷಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಲೋಹಿತೋಲಖ್ಖಯ ಸೂನುಸ್ತಿಪ್ಪ
79. ಯಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಶ್ರೀವತ್ಸೋಸೂರಿಪೆದ್ದಿಸೂನು
80. ನಾಗಯಸ್ಯದ್ವೇವೃತ್ತೀ। ಯಜುಃ। ಆತ್ರೇಯೋ ಮಾಧವಸೂನು
80a. ರ್ನಾಗ ಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಶ್ರೀವತ್ಸಃ ಕೂಚನಾ
81. ರ್ಯಸೂನುಃ ಸಂಗುಭಟ್ಟಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ ಲೋಹಿ
82. ತಃ ಪೆದ್ದಿಸೂನುಃ ಪಿನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಶಾಲಾವತೋಮ
83. ಲ್ಲಯಸೂನುಃ ಕೂಚನಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ವಸಿಷ್ಠಃ ಸ್ವಾ
84. ವಣ್ಣಸೂನುಃ ಅನಂತಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಗಾರ್ಗ್ಯಃ ಶಿಂ
85. ಗಯಸೂನುಃ ರ್ಲ್ಲಿಂಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕೌಂಡಿನ್ಯೋ
86. ಗೋಕರ್ಣಸೂನುಃ ಪೋಚಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಸ್ತಸ್ಯ ಅರ್ಧಂ ಯಜುಃ ವಸಿ
87. ಷ್ಠಶ್ಶಿಮಯಸೂನುಃ ಮುದ್ದಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಭಾರದ್ವಾಜೋ
87a. ಯೆಲ್ಲಯಪೆದ್ದಿ ಸೂನುಃ ರ್ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತೀ॥ ಯಜುಃ॥ ಭರದ್ವಾಜೋ
88. ಯೆಲ್ಲಯಪೆದ್ದಿಸೂನುಃ ಅಪ್ಪಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಶ್ರೀವ
89. ತ್ಸೋನರಹರಿಸೂನುಃ ಪೆದ್ದಿಃ ದ್ವೇವೃತ್ತೀ ಯಜುಃ। ಗಾರ್ಗ್ಯೋರ್ದೇ
90. ಚಯಸೂನುಃ ರ್ನರಹರೇರರ್ಧಂ। ಯಜುಃ। ಭಾರದ್ವಾಜೋಯೆಲ್ಲಯಸೂ
91. ನುಃ ರ್ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ। ಶ್ರೀವತ್ಸೋ ನರಹರಿ

92. ಸೂನುರಪ್ಪಯಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ। ಗೌತಮೋಗೋಪಾಲ
93. ಸೂನುರ್ವಿರುಪಾಸಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕಾಶ್ಯಪೋಕೇಶವ
94. ಸುತೋವಿರುಪಾಕ್ಷಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಧನಂಜಯೋಲಕ್ಷ್ಮಣ
95. ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಕಾಶಿಕಃ ಪಿನ್ನಯಸುತೋ
96. ಭೈರವಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಭಾರದ್ವಾಜೋಮಲ್ಲಯಸುತಃ ಕೇ
97. ಸವಯಸ್ಯೈಕಾನ್ವೃತ್ತಿಃ ಯಜುಃ। ಕುತ್ಸೋ ಮಲ್ಲಯಸುತಃ

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98. ಅಪ್ಪಯಃ ಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಕಾಂಡಿನ್ಯೋ ಗೋಕರ್ಣ್ಣಸೂನುಃ
99. ಮಾರ್ಚಯಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯಜುಃ। ವಿಶ್ವಾಮಿತ್ರೋಭೂತ
100. ರಸಸುತೋ ಮಲ್ಲಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಭರದ್ವಾ
101. ಜೋಯೆಲ್ಲಯಸುತಃ ಚೆನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಹರಿ
102. ತ ಗೋತ್ರೋಪೆದ್ದಯಪುತ್ರೋಲಬ್ಬಯಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ।
103. ಲೋಹಿತಃ ಪೆದ್ದಯಪುತ್ರೋ ಕೂಚನಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ।
104. ಗೌತಮೋ ಗೋಪಾಲ ಸೂನುಃ ಗೊರ್ಪಯಸ್ಯಾರ್ಧವೃತ್ತಿಃ। ಯಜುಃ।
105. ಶ್ರೀವತ್ಸೋ ಪೆದ್ದಿಜೋಸ್ಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ। ಯಜುಃ
106. ಕಪಿಗೋತ್ರೋನರಹರಿ ಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ
107. ಗೌತಮೋ ಪೆದ್ದಿಸೂನುಃ ಮಾರ್ಧವ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
108. ಜುಃ । ಶ್ರೀವತ್ಸೋ ಸೋಮರಸಸುತೋ ಆದಿತ್ಯಸ್ಯೈಕಾ
109. ವೃತ್ತಿಃ। ರುಕ್ । ಮೋನಭಾರ್ಗ[ವ]ಗುಂಮಯಸುತೋ ರಾಮಸ್ಯೈಕಾ
110. ವೃತ್ತಿಃ ರುಕ್ । ಶ್ರೀವತ್ಸೋ ಲಿಂಗಯಸೂನು ನಾಗಯಸ್ಯೈಕಾ
111. ವೃತ್ತಿಃ ರುಕ್ । ಕೌಶಿಕೋತಿಪ್ಪಯಸೂನುಃ ಚೇನಯಸ್ಯ ಹಾ
112. ಗವೃತ್ತಿಃ । ರುಕ್ । ಕೌಂಡಿನ್ಯೋ ಗೋಕರ್ಣ್ಣಸುತೋ ಬಸ
113. ವಣ್ಣಸ್ಯಾರ್ಧವೃತ್ತಿಃ ಯಜುಃ । ಶ್ರೀವತ್ಸೋ ತಿಪ್ಪಯಸೂ
114. ನುಃ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ ತಸ್ಯಚಹಾಗಂಚ । ಯಜುಃ
115. ಭರದ್ವಾಜೋರೆಮ್ಮಯ ಸೂನುರ್ನಾರಣ ದೇವಸ್ಯೈಕಾವೃತ್ತಿಃ ರು
116. ಕ್ । ಹರಿತೋ ಕೂಚಯಸೂನುರಲ್ಲಾಡಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯ
117. ಜುಃ। ಕಾಶ್ಯಪಾ ವಿಠ್ಠಯಸೂನುರ್ಬುಸುವಸ್ಯ ವೃತ್ತಶ್ಚತುರ್ಥಾಂ
118. ಶಃ । ಕಾಶ್ಯಪೋ ಬಾಚಯಸೂನುರ್ದೇವಯಸ್ಯಾರ್ಧಂ । ರುಕ್।
119. ಭರದ್ವಾಜೋ ಬೊಮಯಸೂನು ಮಾಕಯಸ್ಯಾರ್ಧಂ । ಶುಕ್ಲ
120. ಯಜುಃ। ಭರದ್ವಾಜೋ ಸೋಮಯಸೂನುರೌಭಲನಾಥಸ್ಯಾರ್ಧಂ
121. ಯಜುಃ । ಕೌಶಿಕಃ ಸರ್ವಜ್ಞಪುತ್ರೋ ಪೆದ್ದಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
122. ಜುಃ । ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಯಸೂನು ಮಾರ್ಧವಸ್ಯಾರ್ಧಂ ಯ
122_a. ಜುಃ

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123. ಕೌಶಿಕಗೋತ್ರೋದೇಚಯ ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ।
124. ಯಜುಃ। ಭರದ್ವಾಜ ಗೋತ್ರೋಅಪ್ಪಂಣ್ಣ ಸೂನುಃವರದಪ

125. ಸ್ಯೈ ಕಾವೃತ್ತಿಃ ರುಕ್ । ಭಾರದ್ವಾಜೋ ಚೂಡಾಮಣೀರರ್ಧಂ ।
126. ರುಕ್। ಗೌತಮೋಮಲ್ಲಯಸೂನುಃ ಕೇಶವಸ್ಯಾರ್ಧಂ ಯಜುಃ । ಆ
127. ತ್ರೇಯಃ ಕೇಶವಸುತೋಅಪ್ಪಯಸ್ಯಾರ್ಧಂ ಯಜುಃ। ಅಗಸ್ತ್ಯೋ
128. ಕೇಶವಸುತಃ ಸ್ತೀಕಯಸ್ಯೈಕಾವೃತ್ತಿಃ । ರುಕ್ । ಜೋಸ್ಯ ರೆಂ
129. ಮಣ್ಣಸುತೋ ಮಲ್ಲಯಸ್ತ್ಯೈ ಕಾವೃತ್ತಿಃ ಸಾಮುಕಃಅತ್ರೆ। ವ
130. ಸಿಷ್ಠ ಏಚಯಸುತಃ ಚೌಡಪ್ಪಸ್ಯೈ ಕಾವೃತ್ತಿಃ ರುಕ್ । ಭ
131. ರದ್ವಾಜಗೋತ್ರೋ ಮಾಧವದೇವಸುತಃ ಸೋಮಯಸ್ಯಾ
132. ರ್ಧಂ । ರುಕ್ । ಪರಾಶರೋ ಶಿಂಗಯಸೂನುಃ ಭಾರ್ನೋಃ
133. ಮುರ್ಪ್ಪಾಗವೃತ್ತಿಃ ಯಜುಃ । ಹರಿತಃಕೂಚನ ಸು
134. ತಃ ಪೆದ್ದಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ । ತಸ್ಯಾ
135. ನುಜೋ ನರಹರೇ ರೇಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕಾ
136. ಶ್ಯಪಅಲ್ಲಾಡಸೂನುಃ ವಿರ್ಠಪಸ್ಯ ಮುಪ್ಪಾಗ ವೃತ್ತಿ
137. ಯಜುಃ । ಶಾಂಡಿಲ್ಯಃ ತಿಪ್ಪಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ
138. ಯಜುಃ । ಗಾರ್ಗ್ಯಃ ಮಂಚನಸೂನುಃ ಶಿಗಯಸ್ಯೈಕಾ
139. ವೃತ್ತಿಃ । ಯಜುಃ । ಕಾಶ್ಯಪಃ ಮಂಚೆನಸೂನುಃ ಔಭಲಸ್ಯೈ
140. ಕಾ ವೃತ್ತಿಃ। ಯಜುಃ। ಶಾಂಡಿಲ್ಯಃ ಗಂಗಂಣ್ಣಸೂನುಃ ಸ್ವಾ
141. ಮಯಸ್ಯೈ ಕಾವೃತ್ತಿಃರುಕ್। ಭರದ್ವಾಜಃ ಪಿನ್ನಯ
142. ಪುತ್ರೋದೇಚಯ ಸ್ಯೈಕಾವತ್ತಿಃ ಯಜುಃ। ಆತ್ರೇಯಲ
143. ಕ್ಷ್ಮಣಪುತ್ರಃ ಕಂಪಣ್ಣಸ್ಯೈ ಕಾವೃತ್ತಿಃ ರುಕ್। ತಿಪ್ಪ
144. ಯ ಸೂನುರ್ಲಖಯಸ್ಯಾರ್ಧಂ। ರಕ್। ಗೌತಮೋ ಗೋ
145. ಪಯಸೂನುಃ ಗರ್ಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ । ಯಜುಃ ।

IV B—

146. ಹರಿತಃ ಸ್ತಲ್ಲಯಸೂನುಃ। ವಿರೂಪಾಕ್ಷಸ್ಯಾರ್ಧಂ। ಯಜು
147. ಕಾಶ್ಯಪಃ ಸಾಯಪ್ಪಸೂನು ಮಾರ್ಧವಸ್ಯೈಕಾ
148. ವೃತ್ತಿಃ ತಸ್ಯಾಪ್ಯರ್ಧಂ । ವಾರುಕ್ । ವಸಿಷ್ಠೋಗಂಗಾ
149. ಧರ ಸೂನು ನಾರ್ಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ । ಕಾಶ್ಯಪೋ
150. ಬಂಕರಸ ಸೂನುಃ ವಿಠ್ಠಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ । ಭ
151. ರ ದ್ವಾಜೋ ಚೆನ್ನಯಸೂನುಃ ಶಿಂಗಯಸ್ಯೈಕಾವತ್ತಿಃ । ಯಜುಃ।
152. ಕೌಶಿಕಃ ಸರ್ವಜ್ಞಸೂನುಃ ಹೊರ್ನ್ನಪಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ
153. ಭರದ್ವಾಜೋ ನಾಗಯಸೂನು ಚೌಡಯಸ್ಯ ಮುಪ್ಪಾಗವೃತ್ತಿಃ
154. ಯಜುಃ । ಪರಾಶರ ಜನ್ನಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ।
155. ಭರದ್ವಾಜೋಲಖ್ಖಯಸೂನುಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ।
156. ಕಾಶ್ಯಪೋ ಭೋಗನಾಥಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ । ಶ್ರೀವತ್ಸೋ ಅ
157. ಪ್ಪಯಸೂನು ಶ್ರೀಧರಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ । ಭರದ್ವಾಜೋರಾನ
158. ಪಸೂನು ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ । ರುಕ್ । ಗೋಟೂರ ಮಲ್ಲರಸ
159. ಸುತ ಆದಿತ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ । ರುಕ್ । ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಣ್ಣ

160. ಸೂನು ವಿ‍ಠ್ಠಪಸ್ಯಾರ್ಧಂ । ರುಕ್ । ವಸಿಷ್ಠ ಅಲ್ಲಪ್ಪಸುತಃದೇ
161. ವಣ್ಣಸ್ಯಾರ್ಧಂ । ರುಕ್ । ಆತ್ರೇಯಃ ರಾಮೇಶ್ವರಸುತ
162. ಅಣ್ಣಮಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ । ಆ
163. ತ್ರೇಯಃ ನಲ್ಲಯಸೂನುಃ ಕೋಟಿಸ್ಯಾರ್ಧಂ । ಯಜುಃ ಕಾಶ್ಯಪೋ
164. ನಾಗಾಯಸೂನುಃ ಮರ್ಚಂಚನಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ । ಅ
165. ಚ್ಯುತಸೂನುಃ ಕಾಮಯಸ್ಯ ಹಾಗವೃತ್ತಿಃ । ಶುಕಯಜುಃ
166. ಭರದ್ವಾಜಾ ಚೌಡಯಸೂನುಃ ಲಿರ್ಂಗಯಸ್ಯ ಹಾಗವೃ
167. ತ್ತಿಃ । ರುಕ್ । ಹರಿತಃ ಕೂಚಿಭಟ್ಟಸೂನುಃ ಅನಂತಸ್ಯಾ
168. ರ್ಧಂ । ಯಜುಃ । ಶಾಲಂಕಾಯನಗುಂಡನಪುತ್ರೋ ರಾಮಯ
169. ಸ್ಯಾರ್ಧಂ । ಯಜುಃ । ಕಾಶ್ಯಪೋನರಸಿಂಹಸುತಃ ಮರ್ಲ್ಲಪ
170. ಸ್ಯಾರ್ಧಂ । ರುಕ್ । ಕಾಮರಸಸುತಃಸಂಗಮ

V A—

171. ಸ್ಯಾರ್ಧಃ । ರುಕ್ । ಹರಿತಾ ಮಾಧವಸೂನುಃ ಶಿಂಗಯ
172. ಸ್ಯಾರ್ಧಂಯಜುಃ ।
173. ಅಥಾಸ್ಯಾಗ್ರಹಾರಸ್ಯೇ ಶಾನ್ಯಾದಿ ಅಷ್ಟದಿಕ್ ।
174. ಸೀಮಾನಿರ್ಣ್ಣಯಃ ಕಥ್ಯತೇ। ಈಶಾನ್ಯದಸೀಮೆ ಹಗರ್ಯ್ಯೆ
175. ಮೊಸಲೆಯೂಕೂಡಿದ ಹುಣಿಶೆಯಮರದಲ್ಲಿ ನಟ್ಟಕಲ್ಲುವಾಮನಮುದ್ರೆ
176. ಮೂಡಣಸೀಮೆ ಹಗರೆಯಪಡುವಣದಡದಲು ನಟ್ಟಕಲ್ಲು । ಆ
177. ಗ್ನೇಯದಸೀಮೆರೇಕೆಯ ಬೊಮ್ಮನ ಹ [ಳ್ಳಿ] ಬಡಗಣತೆವರ ಮೇಲ
178. ಣ ತುಗ್ಗಿಲ ಮರದಲ್ಲಿನಟ್ಟಕಲ್ಲು । ತೆಂಕಣಸೀಮೆ ಮೊಸಲಿಯ
179. ಬಡಗಣದಡದ ದೇವಾಲಯದ ದತ್ತಿನಲ್ಲಿನಟ್ಟಕಲ್ಲು ವಾ
180. ಮನಮದ್ರೆ । ಆಜ್ನೇಯದ ತೆಂಕಣಸೀಮೆ ಮಧ್ಯದ ಮೊಸಲಿ
181. ಯ ತೆಂಕಣ ದಡದ ಹಾಲಮೇಲೆ ನಟ್ಟಕಲ್ಲು ವಾಮನಮುದ್ರೆ
182. ನೈರುತ್ತ್ಯದಸೀಮೆ ಗೊಲ್ಲರಾಮನಕನಮೊಸಜೆಡತ್ತಿನಲ್ಲಿ
183. ನಟ್ಟಕಲ್ಲು ವಾಮನಮುದ್ರೆ । ಪಡುವಣಸೀಮೆ। ಕಿಲ್ಲಿಗು
184. ಡ ಪಡುವಣತೆವರಮೇಲೆ ನಟ್ಟಕಲ್ಲು । ವಾಯವ್ಯದಸೀಮೆ ಚಾ
185. ಕೋಜನಕೆಯ್ಯೊಳಗೆ ನಟ್ಟಕಲ್ಲು । ವಾಯವ್ಯದ ಯಿಶಾ
186. ನ್ಯದ ಸೀಮಾನಿರ್ಣ್ಣಯಕ್ಕೆ ಬುಕ್ಕಾಂಬುಧಿಯಶಾಸನ ಸ್ಥ
187. ವಾದ ಸೀಮೆ ಬೆಲದಿಂಗಲದಾಲುಪರ್ಯಂತರಮೇಲೆ ಅ
188. ಲ್ಲಿಂದಂಬಡಗಲುಅಕಲಿಂಯ ಗೋಡೆಯತೆವರು ವಿಡು
189. ದ ಜೋಗಯನ ಹಳ್ಳಿಯಸೀಮೆಯಲು ನಟ್ಟಕಲ್ಲು ವಾಮನ
190. ಮುದ್ರೆ * ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃ ಪಾಣಾಂ ಕಾ
191. ಲೇ ಕಾಲೇಪಾಲನೀಯೋ ಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್‌ಭಾವಿನಃ
192. ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ।

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* ಇಲ್ಲಿ ಒಂದು ಸಣ್ಣ ಚಿತ್ರವಿದೆ.

193. ಅಕರೇ ಯಃಕರಗಾಡಃ ಸಗೋಕೋಟಿ ವಧಪ್ರದಃ । ಸ
194. ಕರೇಯಃ ಕರಸ್ತ್ಯಾಗಃ ಸಗೋಕಾಟಿಫ
195. ಲಪ್ರದಃ । ಶ್ರೀ
196. ರಾಮಚಂದ್ರಾಯ । ಶ್ರೀ ರಾಮನಾಥ
197. ನಮಃ

V B—

198. ಏಕೈವಭಗಿನೀ ಲೋಕೆಸರ್ವೇಷಾಮೇವಭೂಭೃತಾಂ । ನಭೋ
199. ಗ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ । ತ
200. ಟಾಕಾನಂ ಸಹಸ್ರೇಣ ಕನ್ಯಾದಾನಶತನಚ । ಗವಾಂ
201. ಕೋಟಿಪ್ರದಾನೇನ ಭೂಮಿಹತ್ತಾನಶುಧ್ಯತಿ । ಸ್ವದತ್ತಾಂ
202. ಪರದತ್ತಾಂವಾ ಯಾಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿಂವರ್ಷ
203. ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೆ ಕ್ರಿಮಿಃ । ಸ್ವ
204. ದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಾ ।
205. ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭ
206. ವೇತ್ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇ
207. ಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋ
208. ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ॥ ಕರಕೃತ ಮಪರ
209. ಧಂ ಕ್ಷಂತುಮರ್ಹಂತು ಸಂತಃ । ಶ್ರೀ ಹರಿಹರ ಹಿರ
210. ಣ್ಯ ಗರ್ಭೇಭ್ಯೋನಮಃ । ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
211. ಶ್ರೀ

Same text in Dêvanāgari characters.

निर्विघ्नमस्तु

I A—

1. नमस्तुंगशिरश्चुंबि चंद्रचामरचारवे । त्रैलो
2. क्यनगरारंभमूलस्तंभाय शंभवे । कल्या
3. णमाकलयतां कलभाननो वं क्रीडासु यः करठिच
4. मे पितुः पिधाय । पूर्णद्विपेंद्रनटनैरभयप्रदानो
5. मोदं शिवस्य वितनोति महानटस्य । ज्ञान
6. प्रदीपनिर्णीतनित्यतत्वार्थरूपिणी । जगंत्य
7. वंती वैखर्या सरस्वस्त्यस्तु वः श्रिये । उधृत्य
8. जलधेः भूमिं गंधमस्याः परामृशन् । घोणा
9. यां साधुसंधर्त्ता पातु क्रोडाकृतिः हरिः । गु
10. णैररिष्टानिशमंन्नयंती श्लाघ्यानि भाग्या
11. नि पुनर्ददाना । महीसुरेभ्यो महनीयकी
12. र्त्तिः सर्वसहा सस्यफलानि सूतां । निदानमे
13. को नयनोत्सवानामानंदकारी जगतां त्रया
14. णां । सुधैकसत्रं सहजं श्रियो यः शमोषधी
15. नामधिपस्तनोतू । अस्ति स्वस्त्ययनं भूमेर्वंशः

16. प्रांशुरकुंठितः । यदूनां कृष्णबंधूनां तल्लीलानि
17. त्यसाक्षिणां । तत्र संगमभूपालः क्षीराब्धेः
18. श्चन्द्रमाइव । आविरासीत्कलानाथः कामा
19. यीचंन्द्रिकाप्रियः । तौ दंपती समाराध्य पंपायाः
20. प्राणवल्लभं । तत्पंचवदनप्रख्यान् पुत्रान् प्रा
21. सौ महौजसः । आद्यो हरिहरो वीरो

II A—

22. द्वितीयः कंपभूपतिः । तृतीयो बुक्कभूपालः श्चतुर्थो मारपा
23. ह्वयः । तेषु पुत्रेषु दीव्यत्सु बुक्कभूपः सतां गतिः ।
24. स्वगोत्रपालको जातो मनुमांधातृ संनि
25. भः । यत्प्रतापाग्निज ज्वाला जज्वालारातिकानने । य
26. त्कीर्त्तिः ककुभां चक्रे भांचक्रेनित्यमैंदवीं । आद्यो मा
27. तंगसेवी बहुविपदपरः चक्रवर्त्यक्षदेवी नास्नैकः
28. प्राप्तगर्हः सुरपतिगणिकासक्तचित्तः परोभूत् ।
29. सक्ष्वेळः कश्चिदन्यो मुनिपशुमहरत्तैरलं शांत
30. दोषः सत्वं बुक्कक्ष्मेशः स्फुरदुरुविभवैरुत्तमः सा
31. र्वभौमः । कृष्णश्च बुक्कभूपश्च बहुस्त्रीजनवल्लभौ ।
32. आद्यः कुवलयद्वेषी द्वितीयस्तस्य पालकः । कां
33. तासु विद्यमानासु तस्य प्रेमसमन्विता । गौरी गौ
34. रीव संजाता प्रेयसी भूभृतः सुता । तस्य बुक्कमही
35. पेन कार्त्तिकेयसमो गुणैः । उदपादि त्रयीधर्मत्रा
36. ता हरिहरो नृपः । न केवलं हरिस्त्रातुं हरो वा क
37. लिकल्मषात् । यतः संतो भुवं प्राप्तौदेवौ हरिहरं
38. विदुः । तस्याभवद्धर्मपत्नी मेलायी वनितोत्तमा
39. भूभृत्सुता भवानीव पुत्रिणी पुरविद्विषः । यस्तस्या
40. मुदपादि हर्यपमहीपालेन बुक्कक्ष्माधीशः कल्प
41. महीरुहः सुमनसां वज्रो रिपुक्ष्माभृतां । तस्मादा
42. विरभूदुदारचरितः श्रीभूपतिर्यत्प्रसूः स्तिप्यायी
43. किल वीरसूगीरमगात् साकं हि कौसल्यया । त
44. त्पितुर्बुक्कभूपस्य भृत्यौ कामणबोम्नणौ । स्य
45. स्तौं यों नायकाचार्यौ शरणागत पालकौ । जातौ लक
46. मनायिक्यामब्बेनायकपुंगवात् । तस्या मा?

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47. त्यो? बोमणस्तु धीरः सिंहपराक्रमः । स्वकुलोत्तारणे बुद्धि
48. मकरोद्धर्मतत्परः । कोटेकेरेरायदुर्गमध्ये प्र
49. वहति स्मया ॥ वंजेहळेति नदिका निलुगल्लसमी
50. पगा । मोसळेकुल्यया युक्ता भूमिः सस्योद्भव
51. क्षमा । तस्यां तटाकनिर्माणमादिक्षद्ब्राह्मणोत्तमान् ।
52. ते स्वकीयधनेनैव सेतुं व्यरचयन् बुधाः । दृष्ट्वा तटाकं
53. क्षेत्रं च बोम्नणस्वामितत्परः । प्रतापबुक्कराजाख्यं नि

54. र्यादाद्दुदारधीः । शाकाब्देद्रिखवह्निचंद्रकलिते वर्षे
55. तथा क्रोधने मासे श्रावणिके ग्रहारमुदधेः पूर्वेथ चंद्र
56. ग्रहे । अच्चेनायकनंदनोगुणनिधिर्यः कामणस्या
57. नुजो वोम्मण्णः स्त्रिणवत्युपात्तगणनाविप्रोत्तमेभ्यो
58. दित । षट्कर्मनिरतास्ते तु ब्राह्मणाः इशासनो
59. त्सुकाः । सत्याशिषो भाविनं तु सार्वभौमं वि
60. चिंत्य तं । आशीर्भिरभिनंद्याथ स्ववृत्तांतं न्यवे
61. दयन् । तैर्निवेदितकार्यस्तु भूपतिः सचिवैः
62. सह । निर्ण्णीय सीमामात्मीयां विरूपाक्षस्य
63. संनिधौ । प्रभवे वत्सरे ज्येष्ठमासे सूर्यग्रहेस
64. ति । आचंद्रतारकं कर्त्तुं पितुर्नाम्नांकितं पुरं । प्रादात्ते
65. भ्यो भूसुरेभ्यः स्वमुद्रांकितशासनं । दानश्री
66. लतिका पुरामरतरौ रूढा भुवंसंश्रिता सलिवा
67. थ शिवौ प्रतानविततजीमूतवाहे पुनः । कर्ण्णे
68. कोरकिता ततः कुसुमिता भोजे समस्तोन्नते
69. सूते संप्रति भूपतो स्थिरपदा तत्तत्फलान्यर्जि
70. ता । अथ तस्मिन्नग्रहारे वृत्तिभा [जां] द्विजन्मनां ।
71. गोत्रनामानि शाखाश्च लिख्यंते देशभाषया ।
72. आत्रेय आदित्यात्मजो नागपस्यैका वृत्तिः । यजुः ।
73. लोहितः पिन्नयात्मजः पेद्दरेका वृत्तिः । यजुः ।

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74. श्रीवत्सो लख्खणात्मजः सोमनाथस्यैका वृत्तिः ।
75. यजुः । चिट्टयात्मजो नरसिंहस्य द्वे वृत्ती यजुः ।
76. शांडिल्यः । गंगाधरात्मजो बसवण्णस्यै
77. का वृत्तिः । आत्रेयः । शालावतो मल्लयसूनुर्विरू
78. पाक्षस्यैका वृत्तिः । यजुः । लोहितोलख्खयसूनुस्तिप्प
79. यस्यैका वृत्तिः । यजुः । श्रीवत्सो सूरिपेद्दिसूनु
80. नागयस्य द्वेवृत्ती । यजुः । आत्रेयोमाधवसूनु
80a. र्नागयस्यै का वृत्तिः यजुः । श्रीववत्सःकृ च ना
81. र्यसूनुः संगुभट्टस्य द्वे वृत्ती यजुः लोहि
82. तः पेद्दिसूनुः पिन्नयस्यैका वृत्तिः । यजुः । शालावतो म
83. ल्लयसूनुः कूचनस्यैका वृत्तिः । यजुः । वसिष्ठः स्वा
84. वण्णसूनुः अनंतपस्यैका वृत्तिः । रुक्यगार्ग्यः शिं
85. गयसूनुःलिंगपस्यैका वृत्तिः यजुः । कौंडिन्यो
86. गोकर्ण्णसूनुः पोचयस्यैका वृत्तिः स्तस्य अर्धं यजुः वसि
87. ष्ठश्चिमयसूनुः मुद्दपस्यैका वृत्तिः रुक । भारद्वाजो
87a. येल्लयपेद्दिसूनुः मेल्लयस्य द्वे वृत्ती । यजुः । भरद्वाजो
88. येल्लयपेद्दिसूनुः अप्पयस्यैका वृत्तिः यजुः । श्रीव
89. त्सो नरहरिसूनुः पेद्दिः द्वे वृत्ती । यजुः गार्ग्यो दे
90. चयसूनुः र्नरहरेरर्धं । यजुः । भारद्वाजो येल्लयसू

91. नुः मल्लयस्य द्वे वृत्ती यजुः । श्रीवत्सो नरहरि
92. सूनुरप्पयस्य द्वे वृत्ती यजुः । गौतमो गोपाल
93. सूनुर्विरुपासस्यैका वृत्तिः यजुः काश्यपो केशव
94. सुतो विरूपाक्षस्यैका वृत्तिः रुक् । धनंजयो लक्ष्मण
95. सुतः शिंगयस्यैका वृत्तिः रुक् । कौशिकः पिन्नयसुतो
96. भैरवस्यैका वृत्तिः यजुः । भारद्वाजो मल्लयसुतः के
97. सवयस्यैका वृत्तिः यजुः । कुत्सो मल्लयसुतः

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98. अप्पयः स्यैकावृत्तिः । यजुः । कौंडिन्यो गोकर्ण्ण सूनुः
99. माचयस्यैका वृत्तिः यजुः । विश्वामित्रो भूत
100. रससुतो मल्लयस्यैका वृत्तिः रुक् । भरद्वा
101. जो येल्लयसुतः चेन्नयस्यैका वृत्तिः यजुः । हरि
102. तगोत्रो पेद्दयपुत्रो लखयस्यद्वे वृत्ती यजुः ।
103. लोहितः पेद्दयपुत्रो कूचनस्य द्वे वृत्ती यजुः ।
104. गौतमो गोपालसुनुः गोंपयस्यार्धं वृत्तिः । यजुः ।
105. श्रीवत्सो पेद्दिजोस्य सूनुः पेद्देरेका वृत्तिः । यजुः
106. कपिगोत्रो नरहरिसूनुः पेद्देरेका वृत्तिः यजुः
107. गौतमो पेद्दिसूनुः माधवस्यैका वृत्तिः य
108. जुः । श्रीवत्सो सोमरससुतो आदित्यस्यैका
109. वृत्तिः । रुक् । मोनभार्ग[व]गुंमयसुतो रामस्यैका
110. वृत्तिः रुक् । श्रीवत्सो लिंगयसूनु नागयस्यैका
111. वृत्तिः रुक् । कौशिको तिप्पयसू नुः चेनयस्य हा
112. गवृत्तिः । रुक् । कौंडिन्यो गोकर्ण्ण सुतो बस
113. वण्ण स्यार्धवृत्तिः यजुः । श्रीवत्सो तिप्पयसू
114. नुः नागपस्यैका वृत्तिः । तस्य च हागं च । यजुः
115. भरद्वाजो रेन्नयसूनुर्नारणदेवस्यैका वृत्तिः रु
116. क् । हरितो कूचयसूनुरल्लाडस्यैका वृत्तिः । य
117. जुः । काश्यपाविठ्ठयसूनुर्बुसुवस्य वृत्तश्चतुर्थां
118. शः । काश्यपो वाचयसूनुर्देवयस्यार्धं । रुक् ।
119. भरद्वाजो बोमयसूनु माकयस्यार्धं । शुक्ल
120. यजुः । भरद्वाजो सोमयसूनु रौभलनाथस्यार्धं
121. यजुः । कौशिकः सर्वज्ञपुत्रो पेद्दयस्यैका वृत्तिः य
122. जुः । शांडिल्य अप्पयसू नुर्माधवस्यार्धं य
122*a*. जुः

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123. कौशिकगोत्रो देचयसुतः शिंगयस्यैका वृत्तिः ।
124. यजुः । भरद्वाजगोत्रो अप्पण्णसूनुः वरदप
125. स्यैकावृत्तिः रुक् । भारद्वाजो चूडामणेरर्धं ।
126. रुक् । गौतमो मल्लयसूनुः केशवस्यार्धं यजुः । आ
127. त्रेयः केशवसुतो अप्पयस्यार्धं यजुः । अगस्त्यो

128. केशवसुतः स्तीकयस्यैका वृत्तिः। रुक्। जोस्यरें
129. मण्णसुतो मल्लयस्तैका वृत्तिः सामकः अत्रे। व
130. सिष्ठ एचयसुतः चौडप्पस्यैका वृत्तिः रुक्। भ
131. रद्वाजगौत्रो माधवदेवसुतः सोमयस्या
132. र्धं। रुक्। पराशरो शिंगयसूनुः भर्नोः
133. र्मुप्पागवृत्तिः यजुः। हरितः कूचनसु
134. तः पेद्दयस्यैका वृत्तिः यजुः। तस्या
135. नुजो नरहरेरेका वृत्तिः यजुः का
136. श्यप अल्लाडसूनुः विंट्ठपस्य मुप्पागवृत्तिः
137. यजुः। शांडिल्यः तिप्पयसूनुः पेद्देरेका वृत्तिः
138. यजुः। गार्ग्यः मंचनसूनुः शिंगयस्यैका
139. वृत्तिः। यजुः। काश्यपः मंचेनसूनुः औभलस्यै
140. का वृत्तिः। यजुः शांडिल्यः गंगंण्णसूनुः स्वा
141. मयस्यैका वृत्तिः रुक्। भरद्वाजः पिन्नय
142. पुत्रो देचयस्यैका वत्तिः यजुः। आत्रेय ल
143. क्ष्मणपुत्रः कंपण्णस्यैका वृत्तिः रक् तिप्प
144. यसूनुः र्लखयस्यार्धं। रुक्। गौतमो गो
145. पयसूनुः र्गंगयस्यैका वृत्तिः। यजुः।

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146. हरितः स्तल्लयसूनुः विरूपाक्षस्यार्धं। यजु
147. काश्यपः सायप्पसूनुर्माधवस्यैका
148. वृत्तिः तस्याप्यर्धं। वा रुक्। वसिष्ठो गंगग
149. धरसूनु र्नागपस्यैका वृत्तिः। काश्यपो
150. बंकरससूनुः विट्ठपस्यैका वृत्तिः रुक्। भ
151. रद्वाजो चेन्नयसूनुः शिंगयस्यैका वत्तिः। यजुः
152. कौशिकः सर्वज्ञसूनुः र्होन्नपस्यैका वृत्तिः। यजुः
153. भरद्वाजो नागयसूनु चौडयस्य मुप्पागवृत्तिः
154. यजुः। पाराशरजन्नयसूनु: पेद्देरेका वृत्तिः यजुः।
155. भरद्वाजो लख्खयसूनुः शिंगयस्यैका वृत्तिः यजुः।
156. काश्यपो भोगनाथस्यैका वृत्तिः रुक्। श्रीवत्सो अ
157. प्पयसूनु श्रीधरस्यैका वृत्तिः। यजुः। भरद्वाजो रान
158. पसूनु नागपस्यैका वृत्तिः। रुक्। गोदूरमल्लरस
159. सुत आदित्यस्यैका वृत्तिः। रुक्। शांडिल्य अप्पण्ण
160. सूनु विंट्ठपस्यार्धं। रुक्। वसिष्ठ अल्लप्पसुतः दे
161. वण्णस्यार्धं। रुक्। आत्रेयः रामेश्वरसुत
162. अण्णमभट्टस्यैका वृत्तिः यजुः। आ
163. त्रेयः नल्लयसूनुः कोटिस्यार्धं। यजुः काश्यपो
164. नागयसूनुः मेंचनस्यैका वृत्तिः रुक्। अ
165. च्युतसूनुः कामयस्य हागवृत्तिः। शुकयजुः
166. भरद्वाजा चौडयसूनुः लिंगयस्य हागवृ

167. त्तिः । रुक् । हरितः कूचिभट्टसूनुः अनंतस्या
168. र्धं । यजुः । शालंकायन गुंडनपुत्रो रामय
169. स्यार्धं । यजुः । काश्यपो नरसिंहसुतः मल्लप
170. स्यार्धं । रुक् । कामरससुतःसंगम

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171. स्यार्धः रुक् । हरिता माधवसूनुः शिंगय
172. स्यार्धं यजुः ।
173. अथास्याग्रहारस्येशान्यादि अष्टदिक्
174. सीमानिर्णयः कथ्यते ।

(After this some lines are written in Kannaḍa language).

190. सामान्योयं धर्मसेतुर्नृपाणां का
191. ले काले पालनीयो भवद्भिः । सर्वानेतान् भाविनः
192. पार्थिवेन्द्रान् भूयो भूयोयाचते रामचंन्द्रः ।
193. अकरेयः करगाडः सगोकोटिवधप्रदः । स
194. करेयः करस्त्यागः सगोकाटिफ
195. लप्रदः । श्री
196. रामचंद्राय } श्री रामनाथ
197. नमः }

I B—

198. एकैव भगिनी लोके सर्वैषामेव भूभृतां । न भो
199. ग्या न करग्राह्या विप्रदत्ता वसुंधरा । त
200. टाकानं सहस्रुण कन्यादानशतन च । गवां
201. कोटिप्रदानेन भूमिहत्ता न शुध्यति । स्वदत्तां
202. परदत्तां वा या हरेत वसुंधरां । षष्टिं वर्ष
203. सहस्राणि विष्टायां जायते क्रिमिः । स्व
204. दत्ताद्विगुणं पुण्यं परदत्तानुपालना
205. परदत्तापहारेण स्वदत्तं निष्फलं भ
206. वेत् । दानपालनयोर्मध्ये दानाच्छ्रे
207. योनुपालनं । दानात् स्वर्गमवाप्नो
208. ति पालनादच्युतं पदं ॥ करकृतमपरा
209. धं क्षंतुमर्हंतु संतः । श्रीहरिहर हिर
210. ण्य गर्भैभ्योनमः । श्री श्री श्री श्री
211. श्री.

Transliteration.

I A—

1. nirvighnam astu
1*a*. namas tunga-śiraś-chuṃbi-chandra-châmara-châravê । trailô-
2. kya-nagarâ-raṃbha-mûla-staṃbhâya Śambhave । kalyâ-
3. ṇam âkalayatâṃ Kalabhânanô vaṃ[1] krîḍâsu yah karaṭi-cha-

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1 Read vah

4. rma pituḥ pidhâya | pûrṇṇa-dvipêndra-naṭanair abhaya-pradânô
5. môdaṃ Śivas (t) ya vitanôti mahânaṭasya | jñâna-
6. pradîpa-nirṇṇîta-nittya-tatvârtha-rûpiṇî jaganttya-
7. vantî vaikharyâ Sarasvatyastu vaḥ śriye | udhṛittya
8. jaladhê (ḥ) r bhûmiṃ gandham asyâḥ parâmṛiśan | ghôṇâ-
9. yâṃ sâdhu saṃdharttâ pâtu krôḍâkṛitir Harih | gu-
10. ṇair arishṭâni śamaṃ nayaṃtî ślâghyâni bhâgyâ-
11. ni punar dadânâ | mahîsurêbhyô mahanîya-kî-
12. rttiḥ sarvaṃsahâ sasya-phalâni sûtâṃ | nidânam ê-
13. kô nayanôtsavânâṃ ânaṃdakârî jagatâṃ trayâ-
14. ṇâṃ | sudhaika-satraṃ sahajaṃ Śriyô yaḥ śam ôshadhî-
15. nâm adhipas tanôtû | asti svastyayanaṃ bhûmêr vaṃśaḥ
16. prâṃśur akuṃṭhitaḥ | Yadûnâṃ Kṛishṇa-bamdhûnâṃ tal-lîlâ-ni-
17. ttya-sâkshiṇâm | tatra Saṃgama-bhûpâlah Kshîrabdhêś
18 Chaṃdramâ iva | âvirâsît kalânâthaḥ Kâmâ-
19. yî-chandrikâ-priyah | tau daṃpatî samârâdhya Paṃpâyâh
20. prâṇa-vallabhaṃ | tat-pancha-vadana-prakhyân putrân prâ-
21. ptau mahaujasaḥ | âdyô Hariharô vîrô

II A—

22. dvitîyaḥ Kaṃpa-bhûpatih | tṛitîyô Bukka-bhûpâla (ḥ) ś chaturthô Mârapâ-
23. hvayaḥ | têshu putrêshu dîvyatsu Bukka-bhûpaḥ satâṃ gatiḥ |
24. sva-gôtra-pâlakô jâtô Manu-Mândhâtṛi-samṇi-
25. bhaḥ | yat-pratâpâgni-ja-jvâlâ jajvâlârâti-kânanê | yat-
26. kîrttih kakubhâṃ chakre bhâ-chakrê nityam aiṃdavîṃ | âdyô mâ-
27. tanga-sêvî bahu-vipad aparah chakravarty aksha-dêvî nâmnaikah
28. pràpta-garhah Surapati-gaṇikâ-sakta-chittah parô'bhût |
29. sa-kshvêḷah kaśchid anyô muni-paśum aharat tair alaṃ śâṃta-
30. dôshah sa-tvaṃ Bukka-kshamêśah sphurad-uru-vibhavair uttamah sâ-
31. rvabhaumah | Kṛishṇaścha Bukka-bhûpaścha bahu-strî-jana-vallabhau |
32. âdyah kuvalaya-dvêshi dvitîyas tasya pâlakah | kâṃ-
33. tâsu vidyamânâsu tasya prêma-samanvitâ | Gaurî Gau-
34. rîva saṃjâtâ prêyasî bhûbhṛitah sutá | tasya Bukka-mahî-
35. pêna Kârttikêya-samô guṇaih | udapâdi trayî-dharma-trâ-
36. tâ Hariharô nṛipah | na kêvalaṃ Haris trâtuṃ Harô vâ ka-
37. li-kalmashât | yatah santô bhuvaṃ prâptau dêvau Hariharaṃ
38. viduh | tasyâbhavad dharma-patnî Mêlâyî vanitôttamâ
39. bhûbhṛit-sutâ Bhavânîva putriṇî Pura-vidvishah | yas tasyâ-
40. m udapâdi Haryapa-mahîpâlêna Bukkakshamâdhîśah kalpa-
41. mahîruhah sumanasâṃ vajrô ripu-kshmâbhṛitâṃ | tasmâd â-
42. virabhûd udâra-charitah śrî Bhûpatir yat-prasû(h)s Tippâyî

43. kila vîrasû-giram agât sâkaṃ hi Kausalyayâ ꞁ tat-
44. pitur Bukka-bhûpasya bhṛittyau Kâmaṇa-Boṃnaṇau ꞁ sya-
45. stauṃ yôṃ[1] nâyakâchâryau śaraṇâgata-pâlakau ꞁ jâtau Laka-
46. ma-nâyikyâṃ Abbenâyaka-puṃgavât ꞁ tasyâmâ-

II B—

47. tyô Bomaṇastu dhîrah siṃha-parâkramah ꞁ sva-kulôttâraṇê buddhi-
48. m akarôd dharma-tatparah ꞁ Kôṭekeṟe-Râyadurga-madhyê pra-
49. vahati sma yâ ꞁ Banjehaḷêti nadikâ Nilagallu-samî-
50. pagâ ꞁ Mosaḷe-kulyayâ yuktâ bhûmih sasyôdbhava-
51. kshamâ ꞁ tasyâṃ taṭâka-nirmâṇam âdikshad brâhmaṇôttamân ꞁ
52. tê svakîya-dhanênaiva sêtuṃ vyarachayan budhâh ꞁ dṛishṭvâ taṭâkaṃ
53. kshêtraṃ cha Bomnaṇa (s) svâmi-tatparah ꞁ Pratâpa Bukka-râjâkhyaṃ ni-
54. rmâyâdâd udâra-dhîh ꞁ śâkâb dêdri kha vanhi Chaṃdra kalitê varshê
55. tathâ Krôdhanê mâse Śrâvaṇike'grahâram udadhêh pûrvê'tha Chandra-
56. grahe ꞁ Abbênâyaka-naṃdanô guṇanidhir yah Kâmaṇasyâ-
57. nujô Boṃnaṇṇahs triṇavatyupâtta-gaṇanâ-viprôttamêbhyô'
58. dita ꞁ shaṭ-karma-niratâs tê tu Brâmhaṇâh śâsanôt-
59. sukâh ꞁ sattyâśishô bhâvinaṃ tu sârvabhaumaṃ vi-
60. chiṃttya taṃ ꞁ âśîrbhir abhinandyâ' tha sva-vṛittântaṃ nyavê-
61. dayan ꞁ tair nivêdita-kâryas tu Bhûpatih sachivaih
62. saha ꞁ nirṇṇîya sîmâm âtmîyaṃ Virûpâkshasya
63. saṃnidhau ꞁ Prabhavê vatsare Jyêshṭha-mâsê Sûrya-grahê sa-
64. ti ꞁ âchandratârakaṃ karttuṃ pitur nâmnâṃkitaṃ puram ꞁ prâdât tê-
65. bhyô bhûsurêbhyah sva-mudrâṃkita-śâsanaṃ ꞁ dâna-śrî-
66. latikâ pura' maratarau rûḍhâ bhuvaṃ saṃśritâ saliṃbâ-
67. tha[2] Śibau pratâna-vitatâ Jîmûtavahê punah ꞁ Karṇṇê
68. kôrakitâ tatah kusumitâ Bhôjê samastônnate
69. sûtê saṃprati Bhûpatô sthirapadâ tattan phalânyarji- [3]
70. tâ ꞁ atha tasminn agrahârê vṛitti-bhâjâ[ṃ]dvijanmanâṃ ꞁ
71. gôtra-nâmâni śâkhâśeha likhyaṃtê déśa-bhâshayâ ꞁ
72. Âtrêya Adityâtmajê Nâgapasyaikâ vṛittih ꞁ yajuh ꞁ
73. Lôhitah Pinnayâtmajah Peddêr êkâ vṛittih ꞁ yajuh ꞁ

III A—

74. Śrîvatsô Lakhkhaṇâtmajah Sômanâthasyaikâ vṛittih
75. yajuh ꞁ Chiṭṭayâtmajô Narasiṃhasya dvê vṛittî yajuh ꞁ
76. Śâṃḍilyah ꞁ Gaṃgâdharâtmajô Basavaṇṇasyai-
77. kâ vṛittih ꞁ Âtrêyah Śâlâvatô Mallaya-sûnur Virû-
78. pâkshasyaikâ vṛittih ꞁ yajuh ꞁ Lôhitô Lakhkhaya-sûnus Tippa-
79. yasyaikâ vṛittih ꞁ yajuh ꞁ Śrivatsô sûri Peddisûnu-

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1 Read syâtâm yau. 2 Read sâlambyâtha. 3 Read tat tat phalânyûrjitâ.

80. Nâgayasya dvê vṛittî ǀ yajuḥ ǀ Atrêyô Mâdhava-sûnu
80*a*. r Nâgayasyaikâ vṛittih yajuḥ ǀ Śrîvatsah Kûchanâ-
81. rya-sûnuh Sangubbaṭṭasya dvê vṛittî yajuh ǀ Lôhi-
82. tah Peddi-sûnuh Pinnayasyaikâ vṛittih ǀ yajuh ǀ Śâlâvatô Ma-
83. llaya-sûnuḥ Kûchanasyaikâ vṛittih yajuh ǀ Vasishṭhah(Ś)Châ-
84. vaṇṇa-sûnuh Anantapasyaikâ vṛittih ǀ Ruk ǀ Gârgyah Śiṃ-
85. gaya-sûnur Lliṃgapasyaikâ vṛittih yajuh ǀ Kauṃḍinyô
86. Gôkarṇṇasûnuḥ Pôchayasyaikâ vṛittih(s) tasya arddhaṃ yajuh Vasi-
87. shṭhaś Chimaya-sûnuh Muddapasyaikâ, vṛittih Ruk ǀ Bhâradvâjô
87*a*. Yellaya-peddi-sûnuh(r) Mallayasya dvê vṛittî ǀ yajuḥ ǀ Bharadvâjô ǀ
88. Yellayapeddi-sûnuh Appayasyaikâ vṛittih yajuh ǀ Śrîva-
89. tsô Narahari-sûnuh Peddih dvê vṛittî yajuh ǀ Gârgyô Dê-
90. chaya-sûnuh(r) Naraharêr ardhaṃ ǀ Yajuh ǀ Bhâradvâjô Yellaya-sû-
91. nuh(r) Mallayasya dvê vṛittî yajuh ǀ Śrîvatsô Narahari-
92. sûnur Appayasya dvê vṛittî yajuh ǀ Gautamô Gôpâla-
93. sûnur Virûpâsasyaikâ vṛittih ǀ Yajuh Kâśyapô Kêśava-
94. sutô Virupâkshasyaikâ vṛittih ǀ Ruk ǀ Dhanaṃjayô Lakshmaṇa-
95. sutah Śiṃgayasyaikâ vṛittih ǀ Ruk ǀ Kauśikah Pinnayasutô
96. Bhairavasyaikâ vṛittih yajuh ǀ Bhâradvâjô Mallaya-sutah Kê-
97. savayasyaikâ vṛittih ǀ yajuh Kutsô Mallaya-sutah

III B—

98. Appayasyaikâ vṛittih ǀ yajuh ǀ Kauṃḍinyô Gôkarṇṇa-sûnuh
99. Mâchayasyaikâ vṛittih Yajuh ǀ Viśvâmitrô Bhûta-
100. rasa-sutô Mallayasyaikâ vṛittih Ruk ǀ Bharadvâ-
101. jô Yellaya-sutah Chennayasyaikâ vṛittih Yajuh ǀ Hari-
102. ta-gôtrô Peddaya-putrô Lakhkhayasya dvê vṛittî Yajuh ǀ
103. Lôhitah Peddaya-putrô Kûchanasya dvê vṛittî Yajuh ǀ
104. Gautamô Gôpâla-sûnuh(r) Gôpayasyârdha-vṛittih ǀ Yajuḥ ǀ
105. Śrîvatsô Peddijôsya-sûnuh Peddêr êkâ vṛittih ǀ Yajuh
106. Kapigôtrô Narahari-sûnuh Peddêr êkâ vṛittih yajuh
107. Gautamô Peddi-sûnuh(r) Mâdhavasyaikâ vṛittih ya-
108. juh ǀ Śrîvatsô Sômarasa-sutô Âdityasyaikâ
109. vṛittih ǀ Ruk ǀ Mônabhârga[va]-Guṃmaya-sutô Râmasyaikâ
110. vṛittih Ruk ǀ Śrîvatsô Liṃgaya-sûnu-Nâgayasyaikâ
111. vṛittih Ruk ǀ Kauśikô Tippaya-sûnuh Chênayasya hâ-
112. ga-vṛittih ǀ Ruk ǀ Kauṃḍinyô Gôkarṇṇa-sutô Basa-
113. vaṇṇasyârdha-vṛittih yajuh ǀ Śrîvatsô Tippaya-sû-
114. nuh Nâgapasyaikâ vṛittih tasya cha hâgaṃ cha ǀ yajuh
115. Bharadvâjô Remnaya-sûnur Nâraṇadêvasyaikâ vṛittih Ru-
116. k ǀ Haritô Kûchaya-sûnur Allâḍasyaikâ vṛittih ya-

117. juh | Kâśyapâ Viṭhṭhaya-sûnur Busuvasya vṛittaś[1] chaturthâm-
118. śah | Kâśyapô Bâchaya-sûnur Dêvayasyârdhaṃ | Ruk |
119. Bharadvâjô Bomaya-sûnu-Mâkayasyârdhaṃ | Śukla-
120. yajuh | Bharadvâjô Sômaya-sûnur Aubhalanâthasyârdhaṃ
121. yajuh Kauśikah Sarvajña-putrô Peddayasyaikâ vṛittih ya-
122. juh | Śâṃḍilya Appaya-sûnur Mâdhavasyârdhaṃ ya-
122*a*. juh

IV A—

123. Kauśika-gôtrô Dêchaya-sutah Śiṃgayasyaikâ vṛittih |
124. yajuh | Bharadvâja-gótrô Appaṃṇa-sûnuh Varadapa-
125. syaikâ vṛittih Ruk | Bhâradvâjô Chûḍâmaṇêr ardhaṃ |
126. Ruk | Gautamô Mallaya-sûnuh Kêśavasyârdhaṃ Yajuh | Â-
127. trêyah Keśava-sutô Appayasyârdhaṃ yajuh | Agastyô
128. Kêśava-sutaḥ Stikayasyaikâ vṛittih | Ruk | Jôsya Reṃ-
129. maṇṇa-sutô Mallayastyaikâ vṛittih Sâmakah Atrê | Va-
130. sishṭha Êchaya-sutah Chauḍappasyaikâ vṛittih Ruk | Bha-
131. radvâja-gotrô Mâdhavadêva-sutah Sômayasyâ-
132. rdhaṃ | Ruk | Parâśarô Siṃgaya-sûnuh(r) Bhânóh
133. (r) muppâga-vṛittih yajuh | Haritah Kûchana-su-
134. tah Peddaya-syaikâ vṛittih yajuh | tasyâ-
135. nujô Naraharêr êkâ vṛittih yajuh | Kâ-
136. śyapa Allâḍa-sûnuh Viṭhṭhapasya muppâga vṛittih
137. yajuh | Śâṃḍilyah Tippayasûnuh Peddêr êkâ vṛittih
138. Yajuh | Gârgyah Manchana-sûnuh Śi[ṃ]gayasyaikâ
139. vṛittih | yajuh | Kâśyapah Maṃchana-sûnuh Aubhalasyai-
140. kâ vṛittih | Yajuh | Śâṇḍilyah Gaṃgaṃṇṇa-sûnuh Svâ-
141. mayasyaikâ vṛittih Ruk | Bharadvâjah Pinnaya-
142. putrô Dêchayasyaikâ vattih[2] yajuh | Âtrêya La-
143. kshmaṇa-putrah Kaṃpaṇṇasyaikâ vṛittih Rak[3] | Tippa-
144. ya-sûnur Lakhayasyârdhaṃ | Ruk | Gautamô Gô-
145. paya-sûnuh(r) Gaṁgayasyaikâ vṛittih | yajuh |

IV B—

146. Haritah (s)Tallaya-sûnuh | Virùpâkshasyârdhaṃ | yaju
147. Kâśyapah Sâyappa sûnur Mâdhavasyaikâ
148. vṛittih tasyà-pyardhaṃ | Ruk | Vasishṭhô Gaṃgâ-
149. dhara-sûnur Nâgapasyaikâ vṛittiḥ | Kâśyapô
150. Baṃkarasa-sûnuḥ Viṭhṭhapasyaikâ vṛittih Ruk | Bha-
151. radvâjô Chennaya-sûnuh Śiṃgayasyaikâ vṛittih | yajuh |
152. Kauśikah Sarvajña-sûnuh Honnapasyaikâ vṛittih | yajuh

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1 Read vṛittêś. 2 Read vṛittih. 3 Read Ruk.

153. Bharadvâjô Nâgaya-sûnu Chauḍayasya muppâga vṛittih
154. Yajuh | Parâśara Jannaya-sûnuh Peddêrêkâ vṛittih yajuh |
155. Bharadvâjô Lakhkhaya-sûnuh Siṃgayasyaikâ vṛittih yajuh |
156. Kâśyapô Bhôganâthasyaikâ vṛittih Ruk | Śrîvatso A-
157. ppaya-sûnu Śrîdharasyaikâ vṛittih | yajuh | Bharadvâjô Râma-
158. pa-sûnu-Nâgapasyaikâ vṛittih | Ruk | Gôṭûra Mallarasa-
159. suta Âdityasyaikâ vṛittih | Ruk | Saṃḍilya Appanna-
160. sûnur Viṭhṭhapasyârdhaṃ | Ruk | Vasishṭha Allappa-sutah Dê-
161. vaṇṇa-syârdhaṃ | Ruk | Âtrêyah Râmêśvara-suta
162. Aṇṇamabhaṭṭasyaikâ vṛittih yajuh | Â-
163. trêyah Nallaya-sûnuh Koṭi-syârdhaṃ | yajuh Kâśyapô
164. Nâgâya-sûnur Manchana-syaikâ vṛittih Ruk | A-
165. chyuta-sûnuh Kâmayasya hâga vṛittih | Śuka yajuh[1]
166. Bharadvâjâ Chauḍaya-sûnuh(r) Liṃgayasya hâga-vṛi-
167. ttih | Ruk | Haritah Kûchibhaṭṭa-sûnuh Anantasyâ-
168. rdhaṃ | yajuh | Śâlaṃkâyana Guṃḍanaputrô Râmaya-
169. syârdham | yajuh | Kâśyapô Narasiṃha-sutah(r) Mallapa-
170. syârdhaṃ | Ruk | Kâmarasa-sutah Saṃgama-

V A—

171. syârdhaṃ | Ruk | Haritâ Mâdhava-sûnuh Śiṃgaya-
172. syârdhaṃ yajuh |
173. athâsyâgrahârasy êśânyâdi ashṭa-dik-
174. sîmâ-nirṇṇayah kathyatê | Iśânyada-śîme Hagar(yai)
175. Mosaleyû kûḍida huṇiśeya maradalli naṭṭa kallu Vâmana-mudre-
176. mûḍaṇa sîme Hagareya paḍuvaṇa daḍadalu naṭṭa kallu | Â-
177. gnêyada sîme rêkeya Bommana ha[ḷḷi] baḍagaṇa tevara mêla-
178. ṇa tuggila maradalli naṭṭa kallu | teṃkaṇa sîme Mosaliya
179. baḍagaṇa daḍada dêvâlayada dattinalli naṭṭa kallu vâ-
180. mana-mudre | Âjnêyada teṃkaṇa sîme madhyada Mosali-
181. ya teṃkaṇa daḍada hâla mêle naṭṭa kallu vâmana-mudre
182. nairutyada sîme Gollarâmana kana Mosajeḍattinalli
183. naṭṭa kallu vâmana mudre | paḍuvaṇa sîme Killigu-
184. ḍa paḍuvaṇa tevaramêle naṭṭa kallu | vâyavyada sîme | Châ-
185. kôjana keyyoḷage naṭṭa kallu | vâyavyada Îśâ-
186. nyada sîmânirṇṇayakke Bukkâṃbudhiya śâsanastha-
187. vâda sîme Belidiṃgaladâlu parayaṃtara mêle a-
188. llimdaṃ baḍagalu Akaliya gôḍeya tevaru Viḍu-
189. da Bôgayanahaḷḷiya sîmeyalu naṭṭa kallu Vâmana-

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1 Read Suklayajuh.

190. mudre * sâmânyôyaṃ dharma-sêtur nṛipâṇâṃ kâ-
191. lê kâlê pâlanîyô bhavadbhih ꞁ sarvân êtân bhâvinah
192. pârthivêndrân bhuyô bhuyô yâchatê Râmachandrah ꞁ
193. akarê yah karagâḍah sa gô-kôṭi-vadha-pradah ꞁ sa-
194. karê yah karastyâgah sa gó-kôṭi-pha-
195. la-pradah ꞁ śrî
196. Râmachaṃdrâya (in Kannaḍa characters) Śrî Râmanâtha
197. namah

I B—

198. êkaiva bhagivî lôkê sarvêshâm êva bhûbhṛitâṃ ꞁ na bhô-
199. gyâ na kara-grâhyâ vipra-dattâ vasuṃdharâ ꞁ ta-
200. ṭâkânaṃ sahasuṇa kanyâ-dâna-śatâna cha ꞁ gavâṃ
201. kôṭi-pradânêna bhumi-hattâ na śudhyati ꞁ sva-dattâṃ
202. para-dattâṃ vâ yâ harêta vasuṃdharâṃ ꞁ shashṭiṃ varsha-
203. sahasrâṇi vishṭâyâṃ jâyate krimih ꞁ sva-
204. dattâ [d]dviguṇaṃ puṇyaṃ para-dattâ-nu-pâlanâ ꞁ
205. paradattâpahârêṇa sva-dattaṃ nishphalṃ bha-
206. vêt ꞁ dâna-pâlanayôr madhye dânâ chhrê-
207. yô'nupâlanaṃ ꞁ dânât svargam avâpnô-
208. ti pâlanâd achyutaṃ padaṃ ‖ kara-kṛitam aparâ-
209. dhaṃ kshaṃtum arhaṃtu saṃtaḥ ꞁ Śrî Harihara-Hira-
210. ṇyagarbhêbhyô namaḥ śrî śrî śrî śrî
211. śrî

Translation.

Lines 1—15.

May there be no obstacles.

Salutation to Sambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar for the city of the three worlds. May the Elephant-faced (Gaṇêṣa) who for sport puts on the elephant skin of his father and with the dancing movements of a fully formed elephant, removing fear (from devotees), causes happiness to the Great Dancer (Śiva). May Sarasvati who explains the meaning of the eternal truth as revealed by the light of wisdom and who protects the universe by her power of speech bring you prosperity. May Hari who assumed the form of Boar and raising up the earth from the ocean felt its smell with his snout and supported it firmly protect (you). May the Earth of great glory who by her good qualities wards off misfortune and bears great wealth yield repeatedly abundant crops and fruits for the Brahmans. May Moon, the lord of herbs, the sole source for the joy in the eyes, bringer of delight to the three worlds, the sole abode of nectar, and the brother of Lakshmî bring peace to the world.

* There are many mistakes in the imprecatory verses.

Lines 15—34.

There shines the glorious lineage of Yadus, the kinsmen of Kṛishṇa and the witnesses to his sports, dispensers of happiness to earth and free from imperfections. In that lineage arose Sangama-bhûpâla, like the moon rising from the milky ocean, lord of digits (arts), beloved of the moonlight Kâmâyi (his wife)· That couple worshipping the Lord of Pampâ got sons of great prowess resembling the five faces of the god. The first of these was the brave Harihara, the second Kampabhûpati, the third Bukkabhûpati and the fourth was called Mârapa. While these sons prospered, king Bukka, the refuge of the righteous, equal to Manu and Mândhâtṛi became the preserver of his lineage. The flames of the fire of his prowess burnt brightly in the forest of enemies. His fame made the cardinal directions white like the light of the moon in the heavenly circle. The first (of the past great emperors) was a devotee of Mâtanga (elephants or chaṇḍâlas). The second suffered from great calamities; another played with dice; another was cursed with a bad name; another felt infatuated over a dancing girl of Indra; another was born with poison; another seized the cow of the chief of ascetic :— enough with these (old emperors). You, King Bukka, free from all blemishes and possessed of great splendour are the best of sovereigns. [The names of the emperors of the past age referred to are Kâkutstha, Hariśchandra, Naḷa, Purukutsa, Purûrava, Sagara and Kârtavîrya]. Kṛishṇa and Bukkabhûpa are beloved of many women, the first is the enemy of Kuvalaya (elephant of that name), the second is the protector of Kuvalaya (earth). Among the several wives of his, Gauri full of love and daughter of a king, was his most beloved queen like Gauri, the daughter of the Himâlayas of the god Śiva.

Lines 35—44.

From that king Bukka, was born King Harihara, an equal of Kârtikêya in good qualities, and a protector of Vêdic dharma. Neither Hari alone nor Hara alone is able to protect the world from the evil of Kali. The good people believe that both the above gods have come to earth in the form of Harihara. His lawful wife was Mêlâyi, the best of women, bearing sons like Bhavâni, wife of Śiva. By her Harihara got a son Bukka, who was a Kalpa tree to the learned men and a thunderbolt to the mountains the hostile kings. His son was Bhûpati, noble in character, whose mother Tippâyi was a *vîrasû* (the mother of a hero) like Kausalyâ.

Lines 44—54.

Two servants of his father Bukka Bhûpa were Kâmaṇa and Bommaṇa, chiefs of nâyakas (*lit.* lords; applied usually to the Bêḍas), protectors of those who took shelter under them. They were the sons of Lakamanâyiki and Abbenâyaka. His minister Bommaṇa who was bold and powerful like a lion and was engaged in acts of dharma, made up his mind to do something that would bring merit to his lineage. Thereupon he instructed some great Brahmans to build a tank across the small stream called Banjehaḷḷa which flows near Nilugallu between Kôṭekere and

Râyadurga and is joined by a small tributary called Mosaḷe. The Brahmans built up an embankment accordingly with their own funds. Seeing the tank and the wet lands under it, the liberal-minded Bommaṇa, devoted to his master, granted them to the Brahmans under the name newly given, Bukkarâjapura.

Lines 54—70.

In the Śaka year counted by mountains, sky, fires and moon (1307), in the year Krôdhana, in the month Śrâvaṇa, on the occasion of lunar eclipse, Bommaṇṇa, son of Abbenâyaka and younger brother of Kâmaṇa, a treasure of good qualities, granted the agrahâra, east of the tank to ninety-three eminent Brahmans. Those Brahmans, engaged in six Karmas, whose blessings prove true, desirous of getting a charter (śâsanôtsukâḥ) and thinking that he (Bhûpati) would be their future sovereign (went to him), blessed him and narrated their object. Bhûpati heard their representation and with the help of his ministers determined the boundaries of the villages and in the presence of Virûpaksha (god), in the year Prabhava, in the month Jyêshṭha, during a solar eclipse granted, in order to last as long as moon and stars endure, the village named after his father to the Brahmans with a śâsana on which his seal was engraved. The creeper of gift which was formerly attached to the celestial tree came to earth attached to Śibi. With Jîmûtavâhana it became full of shootings and bore buds in the time of Karṇa and under the lofty Bhôja it flowered. Now under Bhûpati the creeper of gift is firmly established and prospering highly yields the several fruits (desired).

Lines 70—81.

Then the gôtras, names and śâkhâs of the Brahmans who own vṛittis in this agrahâra are written in the vernacular of the country.[1]

To Nâgapa, son of Âditya of Âtrêyagôtra is given one vṛitti. He belongs to Yajuś-sâkha. Peddi, son of Pinnaya of Lôhita-gôtra and Yajur-vêda owns one vṛitti: Sómanâtha, son of Lakkhaṇa of Śrîvatsa-gôtra and Yajur-vêda, one vṛitti: Narasimha, son of Chiṭṭaya of Śâṇḍilyagôtra, of Yajur-vêda, two vṛittis: Basavaṇṇa son of Gangâdhara of Âtrêya-gôtra of Yajur-vêda, one vṛitti: Virûpâksha, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda, one vṛitti: Tippaya, son of Lakhkhaya of Lôhitagôtra and Yajur-vêda, one vṛitti: Nâgaya, son of Sûripeddi of Śrivatsa-gôtra and Yajur-vêda, two vṛittis: Nâgaya, son of Mâdhava of Âtrêya-gôtra gets one vṛitti: Sangubhaṭṭa, son of Kûchanârya of Śrîvatsa-gôtra and Yajur-vêda, two vṛittis.

Lines 82—172.

Pinnaya, son of Peddi of Lôhita-gôtra and Yajur-vêda has one vritti: Kûchana, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda has one vṛitti: Anaṃtapa, son of Châvaṇṇa of Vasishṭha-gôtra and Rig-vêda has one vṛitti: Liṃgapa, son of Śiṃgaya of Gârgya-gôtra and Yajur-vêda has one vṛitti: Pôchaya son of Gôkarṇa

1 The details however are given in Sanskrit only in the śâsana.

of Kauṇḍinya-gôtra and Yajur-vêda has one and half of a vṛitti: Muddapa, son of Chimaya of Vasishṭa-gôtra and Ṛig-vêda has one vṛitti: Mallaya, son of Yellaya-peddi of Bharadvâja-gôtra and Yajur-vêda gets two vṛittis. Appaya, son of Yêllaya-peddi of Bhâradvâja-gotra and Yajur-vêda has one vṛitti: Peddi, son of Narahari of Śrîvatsa-gôtra and Yajur-vêda has two vṛittis: Narahari, son of Dêchaya of Gârgya-gôtra and Yajur-vêda has half of a vṛitti: Mallaya, son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has two vṛittis: Appaya, son of Narahari of Śrîvatsa-gôtra and Yajur-vêda has two vṛittis: Virupâksha, son of Gôpâla of Gautama-gôtra and Yajur-vêda has one vritti: Virûpāksha, son of Kêśava of Kâśyapa-gótra and Ṛig-vêda has one vṛitti: Śiṃgaya, son of Lakshmaṇa of Dhananjaya-gôtra and Ṛig-vêda has one vṛitti: Bhairava, son of Pinnaya of Kauśika-gôtra and Yajur-vêda has one vṛitti: Kêśava, son of Mallaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Appaya, son of Mallaya of Kutsa-gôtra and Yajur-vêda has one vṛitti: Mâchaya, son of Gôkarṇṇa of Kauṇḍinya-gôtra and Yajur-vêda has one vṛitti: Mallaya, son of Bhûtarasa of Viśvâmitra-gôtra and Rig-vêda has one vṛitti: Chennaya son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Lakkhaya son of Peddaya of Harita-gôtra and Yajur-vêda has two vṛittis: Kûchana, son of Peddaya of Lôhita-gôtra and Yajur-vêda has two vrittis: Gôpaya, son of Gôpâla of Gautama-gôtra and Yajur-véda has half a vṛitti: Peddi, son of Peddijôsya of Śrîvatsa-gôtra and Yajur-vêda has one vṛitti: Peddi, son of Narahari of Kapi-gôtra and Yajur-vêda has one vṛitti: Mâdhava, son of Peddi of Gautama-gôtra and Yajur-vêda has one vṛitti: Āditya, son of Sômarasa of Śrîvatsa-gôtra and Ṛig-vêda has one vṛitti: Râma, son of Gummaya of Môna-Bhârgava-gôtra and Ṛig-vêda has one vṛitti: Nâgaya, son of Liṇgaya of Śrîvatsa-gotra and Rig-vêda has one vṛitti: Chenaya, son of Tippaya of Kauśika-gôtra and Ṛig-vêda has one-fourth of a vṛitti: Basavaṇna, son of Gôkarṇṇa of Kauṇḍinya-gôtra and Yajur-vêda has half a vṛitti: Nâgapa, son of Tippaya of Śrîvatsa-gôtra and Yajur-vêda has one and one-fourth of a vṛitti: Nâraṇa-dêva, son of Reṃnaya of Bhâradvâja-gôtra and Ṛig-vêda has one vṛitti: Allâḍa, son of Kûchaya of Harita-gôtra and Yajur-vêda has one vṛitti: Busuva, son of Viṭhṭhaya of Kâśyapa-gôtra has one-fourth of a vṛitti: Dêvaya, son of Bâchaya of Káśyapa-gôtra and Ṛig-vêda has half a vṛitti: Mâkaya, son of Bomaya of Bhâradvâja-gôtra and Śukla Yajur-vêda has half a vṛitti: Aubhala-nâtha, son of Sômaya of Bhâradvâja-gôtra and Yajur-vêda has half a vṛitti: Peddaya son of Sarvajna of Kauśika-gótra and Yajur-vêda has one vṛitti: Mâdhava, son of Appaya of Śâṇḍilya-gótra and Yajur-vêda has half a vṛitti: Śingaya, son of Dêchaya of Kauśika-gôtra and Yajur-vêda has one vṛitti: Varadapa, son of Appaṇṇa of Bhâra-dvâja-gôtra and Ṛig-vêda has one vṛitti: Chûḍâmaṇi of Bhâradvâja-gôtra and Ṛig-vêda has half a vṛitti: Kêśava, son of Mallaya of Gautama-gôtra and Yajur-vêda has half a vṛitti: Appaya, son of Kêśava of Âtrêya-gôtra and Yajur-veda has half a vṛitti: Tîkaya, son of Kêśava of Agastya-gôtra and Ṛig-veda has one vṛitti:

Mallaya, son of Jôsya Remaṇṇa of Âtrêyasa-gôtra and Sâma-vêda has one vṛitti: Chanḍappa, son of Echaya of Vasisṭhha-gôtra and Ṛig-vêda has one vṛitti: Sômaya, son of Mâdhava Dêva of Bhâradvâja-gôtra and Ṛig-veda has half a vṛitti: Bhânu, son of Lingaya of Parâsara-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddaya, son of Kûchana of Harita-gotra and Yajur-vêda has one vṛitti: His brother Narahari of Yajur-vêda has one vṛitti: Viṭhṭhapa, son of Allâḍa of Kâśyapa-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddi, son of Tippaya of Śâṇḍilya-gôtra and Yajur-vêda has one vṛitti: Śingaya, son of Manchaya of Gârgya-gôtra and Yajur-vêda has one vṛitti: Aubhala, son of Manchena of Kâśyapa-gôtra and Yajur-vêda has one vṛitti: Svâmaya, son of Gangaṇṇa of Śâṇḍilya-gôtra and Ṛig-vêda has one vṛitti: Dêchaya, son of Pinnaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Kampaṇṇa, son of Lakshmaṇa of Âtrêya-gôtra and Ṛig-veda has one vṛitti: Lakhaya, son of Tipaya of Ṛig-vêda has half a vṛitti: Gangaya, son of Gôpaya of Gôtama-gôtra and Yajur-vêda has one vṛitti: Virûpâksha son of Yallaya of Harita-gôtra and Yajur-vêda has half a vṛitti: Mâdhava, son of Sâyappa of Kâśyapa-gôtra and Ṛig-veda has one and a half vṛitti: Nâgapa, son of Gangâdhara of Vasishṭha-gôtra has one vṛitti: Viṭhṭhapa, son of Bankarasa of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti: Simgaya, son of Chennaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Honnapa, son of Sarvajna of Kauśika-gôtra and Yajur-vêda has one vṛitti: Chauḍapa, son of Nâgaya of Bhâradväja-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddi, son of Jannaya of Pârâśara-gôtra and Yajur-vêda has one vṛitti: Śimgaya, son of Lakhkhaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Bhôganâtha of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti: Śrîdhara, son of Appaya of Śrîvatsa-gôtra and Yajur-vêda has one vṛitti: Nâgapa, son of Rânapa of Bhâradvâja-gôtra and Ṛig-vêda has one vṛitti: Âditya, son of Goṭûra-Mallarasa of Ṛig-vêda has one vṛitti: Viṭhṭhapa, son of Appaṇṇa of Śâṇḍilya-gôtra and Ṛig-vêda has half a vṛitti: Dêvaṇṇa, son of Allappa of Vasishṭha-gôtra and Ṛig-veda has half a vṛitti: Aṇṇama Bhaṭṭa, son of Râmêsvara of Âtrêya-gôtra and Yajur-vêda has one vṛitti: Kôṭi, son of Nallaya of Âtrêya-gôtra and Yajur-vêda has half a vṛitti: Manchana, son of Nâgâya of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti. Kâmaya, son of Achyuta of Śukla Yajur-vêda has one-fourth of a vṛitti: Limgaya, son of Chauḍaya of Bhâradvâja-gôtra and Ṛig-vêda has one-fourth of a vṛitti: Anamta, son of Kûchi-Bhaṭṭa of Harita-gôtra and Yajur-vêda has half a vṛitti: Râmaya, son of Guṇḍana of Śâlamkâyana-gôtra and Yajur-vêda has half a vṛitti: Mallappa, son of Narasimha of Kâśyapa-gôtra and Ṛig-vêda has half a vṛitti: Samgama, son of Kâmarasa of Ṛig-vêda has half a vṛitti: Śimgaya, son of Mâdhava of Harita-gôtra and Yajur-vêda has half a vṛitti.

Lines 173—190.

Next are related the boundaries of the eight directions beginning with north-east of the agrahara:—North-east boundary consists of a stone set up with Vâmana's

effigy carved thereon in the tamarind tree where the Hagare and Mosale meet. Eastern boundary consists of a stone set up in the western bank of (the river) Hagare: South-eastern boundary consists of a stone set up in the Tuggila tree above the rising ground to the north of Rêkeya Bommanahalli : Southern boundary consists of a stone bearing the effigy of Vâmana set up by the side of the temple to the north of Mosale : South-south-eastern boundary (âgnêyada tenkaṇa sîme) consists of a stone bearing the effigy of Vâmana set up on the southern bank of the central Mosale rivulet : South-western boundary consists of a stone bearing Vâmana's effigy set up near Gollarâma's land? Western boundary consists of a stone set up in the high ground to the west of Killi-guḍḍa. North-western boundary consists of a stone set up in the wet land of Châkôja : North-west-north-eastern boundary is determined by the boundaries stated in the śâsana of Bukkâmbudhi up to Belidingaladâlu (banyan tree ?). North of the above comes the hillock of Akaliyagôḍe and the stone bearing the effigy of Vâmana set up in the boundary of Viḍudabôgayanahaḷḷi;

Lines 190—199.

This bridge of Dharma is common to all kings and should be protected by you from time to time : Râmachandra repeatedly begs this of all future kings. Collecting taxes on tax-free lands brings the sin of killing a crore of cows : but the remission of taxes where taxes are payable brings the merit of giving away a crore of cows : Good fortune : Salutation to Râmachandra.

Śrî Râmanâtha

Lines 199—211.

To all kings there is one sister viz lands given to Brahmans. They should be neither enjoyed by them nor taxed. One who confiscates land will not be purified even by the gift of a crore of tanks, of hundreds of virgins and a crore of cows. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away others' gifts, one's gift is rendered fruitless. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting one attains a region from which there is no fall. May good people excuse mistakes of hand.

Salutation to Hari, Hara and Hiraṇyagarbha.

Śrî : śrî : śrî :

Note.

This śâsana consists of five plates with a ring and seal, but there is no impression on the seal. The record begins on the front side of the 1st plate, is continued on both sides of the 2nd, 3rd and 4th plates and on the front side of the 5th plate and concludes on the back side of the 1st plate.

After the usual invocatory verses in praise of the gods Sambhu, Ganêśa, Sarasvati and Varâha, the record describes the descent of king Sangama from Yadu. He is said

to have prayed to the God Virûpâksha of Pampâ and got five sons by his wife Kâmâyi. Only four sons are named in the record, Harihara, Kampa, Bukka and Mârapa. Muddappa's name is omitted, Bukka I's son by Gauri, Harihara II is praised as an incarnation of Hari and Hara combined, seeing that neither god alone could protect righteousness from the evils of Kali. Harihara II's son by the queen Mêlâmbika, Bukka II is called a kalpa tree to the learned and a thunderbolt to hostile kings. Bukka II is said to have got a son Bhûpati by his wife Tippâyi.

The object of the śâsana is to register the gift of a village Bukkarâjapura as an agrahâra to certain Brahmans who helped in the construction of a tank across the river Banjehaḷḷa near Nilugallu where it united with the stream Mosaḷe, between Kôṭekere and Râyadurga. The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommaṇa, younger brother of Kâmaṇa and son of Abbenâyaka. Bommaṇa is called *Nâyakâchârya* like the Chitaldrug Pâlegars and probably belonged to the same Bêḍa caste. Bommaṇa, who was an officer under Bukka II set up the agrahâra to the east of the tank and gave it to the Brahmans dividing it into 93 vṛittis and naming it after his master. This event took place in Ś 1307 Krôdhana sam. Śrâvaṇa śu 15, a day of lunar eclipse and corresponds to 22nd July 1385. These Brahmans with the object of getting a proper charter or śâsana went to Prince Bhûpati and thinking that he would be their future sovereign blessed him and got a charter from him in the presence of the God Virûpâksha (at Hampe) for the agrahâra of Bukkarâjapura made by Bommaṇa. Prince Bhûpati, in consultation with his ministers issued a copper śâsana with his seal and signature for the above grant on the new moon day of the month of Jyêshṭha with a solar eclipse in the year Prabhava corresponding to 16th June 1387. The names of the holders of the vṛittis and the boundaries of the village granted with the usual imprecatory verses come next. The signature Râmanâtha occurs at the end of the grant.

Of the rulers mentioned in the record, Bukka II was the eldest son of Harihara II (1377–1404) and ruled parts of Mysore as viceroy under his father in 1377, 1386, 1388, 1397 and 1399 (*see* E. C. XII, Pavagada 92, E. C. IX, Bangalore 139, etc.). He also made a grant in Tanjore in 1381 and in Salem District in 1394 and in Tanjore District again in 1402. In 1404, on October 5, he is named as sitting on the throne of Vijayanagar. From this date to some time between August and November 1406 when he died, Bukka II is described as king of Vijayanagar (*see* pp. 201–208, Historical Inscriptions of Southern India, by Sewell and Krishnaswamy Iyengar.)

Prince Bhûpati or Bhûpati Voḍeyar, son of Bukka II, who issued the śâsana served also as viceroy of Muḷbâgal, South Arcot, Tanjore, etc. during the reign of his grandfather Harihara II. His grants are met with from 1386 to 1421 A. D. At the time of the present grant in 1387 he was believed to be the future ruler of the kingdom. But Harihara II was succeeded for a short time by Bukka II and after a short

dispute between him and his younger brother Virûpâksha, the throne was seized by their younger brother Dêvarâya in 1406. Why Bhûpati Voḍeyar who belonged to the elder branch did not succeed to the throne cannot be determined. He however continued to govern as viceroy under his uncle Dêvarâya I till about 1421 (South Indian Epigraphical Report for 1936, p. 84). He was a patron of literature and the Sanskrit work Prayôgaratnamâlâ of Chauṇḍapâchârya was composed under his patronage. He is praised in the work as Râja-Vyâsa-Vâlmiki. His signature Râmanâtha is also met with in another copper plate grant of 1386 A. D. (*see* E. C. XI, Molkalmuru 31). At the time of the present grant, in 1385, Bukka II was viceroy under Harihara II.

INSCRIPTIONS OUTSIDE THE STATE.

The following records were found engraved on some images in the Purnachandra Nahar Museum, Calcutta. Eye-copies of these inscriptions were made during a visit to the above institution in the year 1939 at the invitation of Mr. Nahar.

The Kannaḍa inscriptions show that the images were originally prepared in the Kannaḍa country and were later on acquired for the museum at Calcutta.

49

Writing on the pedestal of a Jaina image of brass (8 inches in height) containing a panel of the twenty-four Tîrthankaras in the Nahar Museum, Calcutta.

Kannaḍa characters and Sanskrit language.

1. ಸಕ ೧೫೪೮ಲ ಶ್ರೀ ಮೂಲಸಂಘ ಭಟಾರಕ
2. ಶ್ರೀ ಧರ್ಮಚಂದ್ರೋಪದೇಶಾತ್ ಪ್ರಣಮು

Translation.

Ṡaka 1548. By the teaching of Ṡrî Dharmachandra-bhaṭâraka belonging to the Ṡrî Mûla-saṃgha : salutation.

Note.

This inscription belongs to the Ṡaka year 1548 corresponding to 1636 A. D. and refers to a salutation by a disciple to the Jaina guru Dharmachandra of Mûlasamgha who taught the Jaina dharma.

50

To the right of the same image.

Nâgari characters and Sanskrit language.

1. ಶ್ರೀ ಮತಿಬೀರ
   श्री मतिबीर

Note.

This gives the name of Śrî Matibîra. He was probably a disciple of Dharmachandra and may belong to the same date.

51

On a bronze group of images of the Chaturvimśati-tîrthankaras at the same place.

Kannaḍa characters and language.

1. ದೆವಾಯಪಗಳಾಣಂತಿಯ ನೊಂಪಿ ನಿಮಿತ್ತ
2. ವಾಗಿ ಮಾಡಿಸಿದ । ಪ್ರತಿಷ್ಟೆ

Translation.

Demâyapa got this consecrated in connection with the vow of Âṇanti.

Note.

This inscription is engraved on the back of the image of Mahâvîra (?) seated in padmâsana on a lotus seat with the lion carved in the centre and a cow-headed yaksha (male attendant) and yakshi (female attendant) on either side. Mahâvîra forms the central figure of a group of images of the 24 tīrthankaras (called Chaturvimśati-tîrthankara) here. The image is about 6 inches high. A person named Demâyappa, evidently of the Jaina community is said to have performed a vow *âṇantiya-nômpi* and at the end of it or as part of it, is said to have set up the group of the images of the Chaturvimśati-tîrthankaras. The characters seem to be of about 1200 A. D.

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On the back of the pedestal of another group of images in bronze.

Kannaḍa characters and language.

1. ಶ್ರೀ ಜಿನವಲ್ಲಭನ ಸಜ್ಜನ
2. ಭಗಿಯಬೆಯ ಮಾಡಿಸಿದ
3. ಪ್ರತಿಮೆ

Translation.

The image caused to be made by Sajjana Bhagiyabe, wife of Jinavallabha.

Note.

This inscription is engraved on the back of the image of a Jiṇa, 15 inches high, seated in the *ardhapadmâsana* pose on a *simha-pîṭha* with a yaksha to the right and a yakshi to the left and two chauri-bearers at the back with the triple umbrella above and the *kalpa-vṛiksha* and the *dêvas* on the top. The figure is reproduced in the frontispiece of the book 'Epitome of Jainism' by Mr. Purnachandra Nahar.

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha, who caused the image to be engraved.

The characters seem to belong to 900 A.D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPOR

Page number in the Report	Inscription number in the Report	Date	Ruler
			RASHTRAKUTA.
191	29	C. 797	Madanâgarasar ....
			GAṄGA.
127	1	39th regnal year, Kârtikamàsa, Śuklapaksha and Śatabhishak nakshatra, C. 788 A.D.	Śrîpurusha ....
134	2	No date—C. 800 A.D.	Do ....
220	45	Do	Konguṇi Arasa ....
171	21	No Date—C. 10th century A. D.	Bûtuga Konguṇi ....
			SIṄDAS.
134	2	No Date	Nîlasinda ....
			NOLAMBA.
156	19	27th regnal year of Iṟiva Noḷamba.—10th Century A.D.	Iṟiva Noḷamba ....
			CHÀLUKYA.
206	38	Châḷukya Vikrama 27th year, Chitrabhânu sam. Phâ. Amâvâsye, Âdityavâra Samkramaṇa—8th February 1103 A. D.	Tribhuvanamalladêva ....
			CHOLA.
175	25	19th regnal year, Śaka 953 Pramôda Chaitra, ba. 13, Brihaspativâra,—2nd April 1030 A.D.	Râjêndra Chôḷadêvar ....
173	23	Ŝ 992 śrî Kara (?) Pushya 10—(?) 1070 A.D.	Vîra Râjêndra ....

Contents and Remarks

Records a grant of land made for the maintenance of a tank at Mâvaḷi. Madanâgarasar, the donor, was a subordinate of the Râshṭrakûṭa king Gôvinda III.

Registers the gift of the village Sâliggâme by Kongaṇi Muttarasar to a Brahman named Bhûtaśarma. The gift is said to have been made in the presence of all the sâmantas and Attâṇi. Perbbâṇa Muttarasar, Sîyavallavarasar, Ṭegureyar, Maniyar, Nandyâlar, Śimbalar, and the châturvvaidyas are said to have also been informed of the grant.

The record refers to the heroism of a warrior named Śri Munja, servant of Bâlâditya.

Appears to refer to the conquest of a village in the Noḷambavâdi province by some one during the expedition of the Châlukya king Vikramâditya, and the Ganga king Konguṇi Arasa against the Pallavas at Kânchi.

Records the construction of a tank by Bûtuga Konguṇi and a grant made therefor. His wife is also stated to have joined him in making a grant of *bittuvaṭṭa* for the tank built by him.

Nilasinda referred to in this record may be a chief of the Śinda dynasty of rulers. Cp: item 3 above. He is said to have been killed by a servant of Bâlâditya.

This is a vîragal record describing the prowess of a warrior named Baṇakamendi-gavuṇḍa of Kesambaḷa.

Records a grant of some lands and a house made by Gôpati-Nâyaka, a merchant, for the charity of feeding Brahmans.

Describes the exploits of a hero named Binnâṇḍi in rescuing the cattle of the village from the attacks of enemies.

Mentions the death of a warrior named Bîra while fighting the battle of Bayanâḍ against thieves.

Page number in the Report	Inscription number in the Report	Date	Ruler
			Chola Chiefs of Nidugal.
222	47	Vikrama sam. Śrâvaṇa śu. 15—20th July 1160 A.D.	Mallidêva Chôḷa ....
			Hoysalas.
222	47	1160 A.D.	Narasimha I ....
150	14	Ś 1111 Saumya sam. Âśvîyuja śu. 2nd—13th September 1189 A.D.	Ballâḷa II ....
147	11	Śaka 2027 Ânanda sam. Bhâdra. śu. 1, Friday—1194 A.D.?	Do ....
215	41	No.	Do ....
141	9	Śaka 1150 Vishu—1228 A.D.	Narasimha II ....
176	26	Ś 1214 Nandana sam. Chai. śu. 15, Brihavâra—3rd April 1292.	Ballâḷa III ....
			Kadamba Chiefs.
205	37	No Date	Kâvadêvarasar ...
			Vijayanagar.
195	35	Śaka 1309 Kshaya sam. Jyêshṭha ba 10 Guruvâra—23rd May 1386.	Harihara II ...
225	48	Śaka 1307 Krôdhana sam. Śrâvaṇa, śu 15, a day of lunar eclipse—1385 A.D. 22nd July—Also Prabhava sam. Jê. ba. 30—16th June, 1387 A.D.	Bhûpati Voḍeyar ...

Contents and Remarks

Records a grant made for the services in some temple by Mallidêva's son Irungoḷadêva. The record refers to the Hoysaḷa king Narasinghadêva and appears to state that Irungoḷadêva's wife was Śriyâdêvi and that either Irungola or more probably Śriyâdêvi was brought up under the protection of, or was a daughter of, Narasinghadêva.

See the previous inscription.

Records that Ballâḷa II marched against Murari Kêśava Nârasinga encamped at Hadaḍeya Kuppa and ordered the van of the army to attack the enemy. The warrior Chenna-kâlama Sâhaṇi fought hard in the battle. Whether this warrior was a subordinate of the Kâḷachurya king Bijjaḷa or of the Hoysaḷa king Ballâḷa II cannot be determined.

Records the death of a warrior named Kûsa Râmeya, on the occasion of the capture of the fort of Kuṛugôḍ by the Hoysaḷa king Ballâḷa II.

Fragmentary record contains some verses in praise of a queen of the Hoysala king Ballâḷa II.

Records that the god Gopâladêvaru was set up at Bêlûr in that year by Appâmînaṭṭa's son Dôrapa and that certain gauḍas made a grant of land named Kârabayal for the god.

Describes the creation of a village called Bankihaḷḷi by five gauḍas who are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the services of the temple and granted some land for the god.

Records the construction of the *navapada* and *múdanabhadra* by Kâvadêvarasar.

Records the death as *mahâsati* of a woman named Bommakka on the death of her husband Jaḍavâra Cheli Bayachiseṭṭi.

Copper plate record registering the gift of a village Bukkarâjapura as an Agrahâra to certain Brahmans who helped in the construction of a dam across the river Banjehalla near Nilugallu. The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommanna, younger brother of Râmana and son of Abbenâyaka. (Prince Bhûpati Vodeyar, son of Bukka II, who issued the *śâsana* served also as Viceroy of Mulbâgal, South Arcot, Tanjore, etc. during the reign of his grandfather Harihara II.) Why Bhûpati Vodeyar who belonged to the elder branch did not succeed to the throne cannot be determined.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPO[RT]

Page number in the Report	Inscription number in the Report	Date	Ruler	
.145	10	Bahudhânya sam. Bhâdrapada su 10. Vaddavâra—Thursday, 22nd August 1398 A.D.	Harihara II	..
193	36	Śaka 1321 Pramâthi sam. Kâr. śu. 15—Wednesday, 15th October 1399 A. D.	Harihara II	..
157	20	Śaka 1351 Saumya sam. Bhâdrapada śu. 15 Monday with a lunar eclipse—12th September 1429 A.D.	Dêvarâya II	..
179	28	Śaka 1438 Dhâtu sam. Mâr. śu. 12—6th December 1516 A.D.	Kṛishṇadêvarâya	..
.186	3	Śaka 1466 Sôbhakritu sam. Vayiśâkha śu. 15 Bri.—Thursday, 19th April 1543 A.D.	Sadâśiva	..
155	18	Śaka 1468 Parâbhava sam. Kâr. ba. 7—14th November 1546 A.D.	Do	..
-153	16	Śaka 1479 Naḷa sam. Âshâḍha śu. 4—11th June 1556 A.D.	Do	...
			MYSORE.	
.174	24	No Date	Dêvarâja Voḍeyar	...
178	27	Viśvâvasu—1665 A. D.	Dêvarâja Voḍeyar	...

Contents and Remarks

Records the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndra[illegible] of Bêlûr in place of a money grant of 4 varahas and 8 hanas made previously by the king Bukkarâya I. No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far.

Copper plate record registering the gift of the village Kâsyapura to certain Brahmans free from all taxes and imposts by Bâchanna Vodeyar, governor of Gôvâ and a subordinate of Harihara II. Bâchanna Vodeyar called also Bhâskara, is said in the record to have been the ruler of the Konkana and Chandragutti kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Narahari in that post.

Copper plate record registering the gift of an agrahâra village called [illegible], renamed Tryambakapura, situated in the Penugondapura kingdom, Bukka province, Tumbekallusthala to certain Brahmans with Kriyâśakti-guru at their head by the king Dêvarâya II. The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâśakti, not found so far in the inscriptions and literary references relating to that guru.

Copper plate record registering the gift of three villages Cikkabbehalli with three hamlets, in the Nâgamangala kingdom, Halavumârahosahalli in the Channapatna kingdom and Vengenahalli in the Billagondanahalli kingdom to the ascetic of the Mâdhva sect, Vyâsatirtha, disciple of Brahmanyatirtha, by Krishnarâya, king of Vijayanagar.

Records the grant of a village for the enactment of a marionette show of the Râmâyana story.

A fragmentary record registering the gift of some land for the god Tirumaladêva.

Registers the gift of the income from the *santhe* or fair at Mârkandêśvarapura belonging to Vakkalêri situated in Kôlâlarâjya, made by Sitâpa Maluka Vodeyar, agent of Dilâvara Khâna Vodeyar, governor of Yemmenâd, belonging to Chêlur chavadi for the merit of Dilâvara Khâna. The grant was made for the food offerings and illuminations in the temple of the god Mârkandêśvara at the village Dêvalâpura. The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer named Dilâvara Khân for the merit of the latter.

Records the gift of the village Bichanahalli, situated in Sôgalavâdipurasthala in Huradasime, with certain hamlets forming them into an agrahâra named Dêvarâjapura, made by Dêvarâja Vodeyar, king of Mysore.

A fragmentary record. Appears to refer to some king as over-lord with the titles rájâdhirâja and râjaparamêśvara and to some subordinate of his, who is spoken of as the ruler of the throne of Mysore.

Page number in the Report	Inscription number in the Report	Date	Ruler
			PRIVATE.
250	52	C. 900 A. D.	No ....
221	46	10th century ?	No ....
172	22	....	....
192	30	....	....
148	12	Śaka 1209 Vyaya sam. Phâlguṇa—February 1287 A.D.	....
138	5	....	....
218	42	....	....
149	13	....	....
140	8	Svabhânu Sam. Sûryya Sankramaṇa	....
193	31	....	....
138	6	....	....
139	7	Vikriti sam. Mâgha śu. 8	....
249	49	Śaka 1548	....
249	50	....	....
194	32	....	....
194	33	....	....
214	39	....	....
215	40	....	....
219	43	....	....
219	44	....	....
152	15	Ś 1668 Akshaya sam. Vaiśâkha śu. 10—19th April 1746 A.D.	....
137	4	....	....
155	17	....	....
194	34	....	....

Contents and Remarks

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha who caused the Jaina image to be engraved.

A short inscription mentioning Bûchirâchôja, son of Nilakaṇṭôja, as the architect who constructed the fine temple of Châmuṇḍêśvari.

Records the prowess of a warrior named Vîra of *Adhaṭarakula.*

Records the death, by the Jaina rite of *samâdhi* of a woman named Nâgavve, daughter of Gôkave and disciple of Mâdhavachandradêva.

Fragmentary inscription recording the heroism and death of a warrior while protecting the cattle of the village Hiriya Garje against robbers.

Records the valour of a warrior named Paḍiyanâyaka of Kumbeyanahaḷḷi valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda (Sinda Chief ?).

Records the heroism of a warrior named Jakkeyanâyaka.

Records the gift of two *hons* by Surisetti, son of Chennisetti, an oil-monger of the village Chaṭṭichaṭṭihaḷḷi, for the whitewashing of the Hoysaḷêśvara temple.

Appears to record that Sâtivoḍeyar pledged the produce of all his lands for some act of charity.

Records the setting up of a pillar by Bommôja, son of Busuôja, devotee of the goddess Banadadêvate of the village Mâvali.

Records that Sidda Mallikârjunadêva set up the pillar in front of the temple at Hiriyur.

Records the grant of some land for the God Tirumalapati.

Refers to a salutation by a disciple to the Jaina guru Dharmachandra.

Gives only the name Śrî Matibîra.

This contains the name of a devotee, Rukmaiya.

This contains the name of a devotee, Kupparasa.

This records the grant of a plot of land to a person named Aravindaiya.

Records the gift of the village Mallênahaḷḷi for the god Tirumaladêvaru at Noṇabinakere.

Records the grant of a pura made by Bâḷeyanâyaka of Karuḍi.

Records the grant of the village Habukanahaḷḷi as an *umbali* for the sênabôvas of Kaṇatur-nâḍ.

Records the gift of two plots of land as *nettaru koḍage* to Gopaya. The plots were situated near the village Mârâṇḍahaḷḷi in Vakkalêri belonging to the Kingdom of Kôḷâla.

Records that a person named Gauṭaya did service for the god.

Records the setting up of a Garuḍagamba pillar by Mallappa.

Contains the name of a gun 'Kshêtrapâla Gaṃganâtha.'

APPENDIX A.

List of Photographs taken during the year 1940–41.

Serial No.	Size	Description	View	Village	District
1–2	8½" × 6½" ...	Srikanthesvara temple.	Krishnaraja Wadeyar III's group.	Nanjangud	Mysore
3–12	Do ...	Do ...	Sivalila images ...	Do	Do
13–37	6½" × 4¾" ...	Do ...	Do	Do	Do
38–43	Do ...	Ajanta paintings ...	...	...	...
44–47	8½" × 6½" ...	Do ...	...	...	...
48–49	12" × 10" ...	Jubilee Hall ...	Front view ...	Mysore	Do
50–51	Do ...	Do ...	North-east view ...	Do	Do
52	6½" × 4¾" ...	Isvara temple ...	Vaishnavi ...	Betamangala	Kolar
53	Do ...	Vijayendra temple ...	Back view ...	Do	Do
54	Do ...	Isvara temple ...	Bull ...	Do	Do
55	Do ...	Do ...	Shanmukha ...	Do	Do
56	Do ...	Do ...	Surya ...	Do	Do
57	8½" × 6½" ...	Vijayendra temple ...	Govindaraja ...	Do	Do
58–61	Do ...	Do ...	Vijayanarayana and his consorts.	Do	Do
62	Do ...	Tank ...	View ...	Do	Do
63	6½" × 4¾" ...	Do ...	Do ...	Do	Do
64–67	Do ...	Svayambhuvesvara temple.	Views ...	Madivala	Do
68	Do ...	Do ...	Ilavanjiraya ...	Do	Do
69	Do ...	Do ...	Pillars ...	Do	Do
70	Do ...	Do ...	A female figure ...	Do	Do
71	Do ...	Viragal ...	...	Kyasamballi	Do
72–73	Do ...	Viragals ...	...	Hungunda	Do
74	Do ...	Somesvara temple ...	South-east view ...	Do	Do
75	Do ...	Do ...	Dakshinamurti ...	Do	Do
76	8½" × 6½" ...	Cromlech ...	...	Do	Do
77	Do ...	Ancient site ...	View ...	Sitigudda	Do
78	6½" × 4¾" ...	Do ...	Do ...	Do	Do
79	Do ...	...	Chakkalada bombe ...	Hunkunda-pama.	Do
80	Do ...	Markandesvara temple	Ornamental pillar ...	Markandeya hill.	Do Do
81	Do ...	Do ...	Virabhadra shrine with ornamental pillars.	Do	Do
82	Do ...	Do ...	Virabhadra image ...	Do	Do
83	Do ...	Do ...	South-west view ...	Do	Do
84	Do ...	Do ...	Mahadvara, North-east view.	Do	Do
85	Do ...	Do ...	Vasanta mantapa ...	Do	Do
86	Do ...	Do ...	North-east view of enclosure.	Do	Do
87	8½" × 6½" ...	Do ...	Ornamental pillar ...	Do	Do
88	Do ...	Do ...	View of enclosure ...	Do	Do
89	Do ...	Do ...	Ornamental pillars ...	Do	Do
90–96	6½" × 4¾"	Cromlechs ...	...	Parandapalli	Do
97	Do ...	...	Hero on horse ...	Nachpalli	Do
98	Do ...	...	Hero shrines ...	Do	Do
99	Do ...	Ahobala narasimha temple.	South-east view ...	Gudibande	Do

APPENDIX A—contd.

Serial No.	Size	Description	View	Village	District
100-102	8½″ × 6½″ ...	Hill ...	Views ...	[illegible]	Kolar
103	6½″ × 4¾″ ...	Do ...	View of steps leading up the hill and of the top-most fortification.	Do	Do
104-105	Do ...	Ramesvara temple on the hill.	South view ...	Do	Do
106	Do ...	Do ...	Lamp pillar ...	Do	Do
107	Do ...	Venkataramana temple	Do ...	Do	Do
108-109	8½″ × 6½″ ...	Do ...	Venkataramana and his consorts.	Devaragudi-palli.	Do
110	Do ...	Do ...	North-east view ...	Do	Do
111	6½″ × 4¾″ ...	Do ...	Narasimha ...	Do	Do
112	Do ...	Do ...	Bali, Vamana and Tri-vikrama.	Do	Do
113	Do ...	Kesava temple ...	Pillars of navaranga ...	Bellur	Do
114	Do ...	Do ...	South-west view ...	Do	Do
115	Do ...	Isvara temple ...	View ...	Do	Do
116	Do ...	Varadaraja temple ...	Varadaraja ...	Hoskote	Bangalore
117	Do ...	... ...	Mud fort-wall ...	Do	Do
118-119	8½″ × 6½″ ...	Kailasevara temple ...	Ground plan ...	Doddamalur	Do
120	Do ...	Coin plate for 1940 report	...	...	...
121-123	6½″ × 4¾″ ...	Do ...	...	...	...
124	Do ...	Pond ...	South-west view ...	Anantapur	Shimoga
125	Do ...	Elephants in front of pond.	...	Do	Do
126	Do ...	Pond ...	North-west view ...	Do	Do
127	6½″ × 4¾″ ...	Isvara temple ...	East view ...	Hosagunda	Do
128	8½″ × 6½″ ...	Do ...	Interior ...	Do	Do
129	6½″ × 4¾″ ...	... ...	Mastikal ...	Mallandur	Do
130-131	Do ...	Surya Shrine ...	Surya ...	Ganja	Do
132	Do ...	Isvara temple ...	Linga with Panipitha...	Do	Do
133	Do ...	Do ...	Chandrasila ...	Do	Do
134	Do ...	Do ...	Elephants on either side of steps.	Do	Do
135-140	Do ...	Kedaresvara temple ...	Views of Hoysala groups	Belgami	Do
141	Do ...	Do ...	Kesava in the cell ...	Do	Do
142	8½″ × 6½″ ...	Panchalingesvara temple.	Umamahesvara ...	Do	Do
143	Do ...	Siri Bhavi (Pond) ...	View ...	Do	Do
144-146	Do ...	Nilakanthesvara temple	Pillar in front ...	Do	Do
147	8½″ × 6½″ ...	Tripurantesvara temple.	South-east view ...	Do	Do
148	Do ...	Do ...	Bull in navaranga ...	Do	Do
149-150	Do ...	Do ...	View of pillars in outer navaranga.	Do	Do
151	Do ...	Do ...	Sukhanasi doorway ...	Do	Do
152	6½″ × 4½″ ...	Do ...	Dvarapalaka figure at Sukhanasi doorway.	Do	Do
153	Do ...	Do ...	Pillars in front of Sukha-nasi doorway.	Do	Do
154	Do ...	Do ...	Sarasvati in the south cell.	Do	Do

APPENDIX A—*contd.*

Serial No.	Size	Description	View	Village	District
135	6½″ × 4¾″ ...	Tripurantesvara temple	Kesava in the north cell	Belgami ...	Shimoga
136	Do ...	... ...	Chaturmukha-Brahma ...	Do ...	Do
137	Do ...	... ...	Ranganatha ...	Do ...	Do
138	Do ...	... ...	Trimurti ...	Do ...	Do
139	Do ...	... ...	Surya ...	Do ...	Do
160	Do ...	... ...	Tara-Bhagavati ...	Do ...	Do
161	Do ...	... ...	Sula-Brahma ...	Do ...	Do
162	Do ...	... ...	Jaldikere with temples in the back ground.	Do ...	Do
163	Do ...	... ...	Do with lotuses ...	Do ...	Do
164	Do ...	... ...	Narasimha ...	Do ...	Do
165	Do ...	Pranavesvara temple	Garbhagriha doorway...	Talgunda ...	Do
166	Do ...	Do ...	Pillar ...	Do ...	Do
167	Do ...	Do ...	North view ...	Do ...	Do
168	Do ...	Basti ...	Front view ...	Bandalike ...	Do
169	Do ...	Do ...	Side view ...	Do ...	Do
170	Do ...	Do ...	Yaksha ...	Do ...	Do
171	Do ...	Do ...	Sukhanasi doorway ...	Do ...	Do
172	Do ...	... ...	Chaturmukha Brahma	Do ...	Do
173	Do ...	Trimurti temple ...	View ...	Do ...	Do
174	8½″ × 6½″ ...	Do ...	Do ...	Do ...	Do
175	Do ...	Do ...	Simha-lalata on main tower.	Do ...	Do
176	6½″ × 4¾″ ...	Basti ...	View ...	Chikkamagadi	Do
177	Do ...	Do ...	Simhalalata ...	Do ...	Do
178–180	8½″ × 6½″ ...	... ...	Inscription ...	Malavalli ...	Do
181	Do ...	Kaitabhesvara temple	Ceiling in navaranga ...	Kuppattur	Do
182	6½″ × 4¾″ ...	Do ...	Kesava in a niche ...	Do ...	Do
183	Do ...	Ramesvara temple ...	Viragal ...	Do ...	Do
184	8½″ × 6½″ ...	Do ...	Ceiling ...	Do ...	Do
185	6½″ × 4¾″ ...	Do ...	Mahishasuramardini ...	Do ...	Do
186	Do ...	Basti ...	Parsvanatha ...	Do ...	Do
187	Do ...	... ...	Inscription ...	Do ...	Do
188	8½″ × 6½″ ...	... ...	Images ...	Bharangi ...	Do
189	6½″ × 4¾″ ...	... ...	Linga ...	Do ...	Do
190	Do ...	... ...	Kirata group ...	Do ...	Do
191	Do ...	Venugopala temple ...	Venugopala ...	Kuppagadde	Do
192	8½″ × 6½″ ...	Isvara temple ...	View ...	Do ...	Do
193	Do ...	Do ...	Interior view ...	Do ...	Do
194	6½″ × 4¾″ ...	Chintamani-Narasimha temple.	Main image ...	Do ...	Do
195	Do ...	Do ...	Inscription stone ...	Do ...	Do
196	Do ...	Kallesvara temple ...	Doorway ...	Do ...	Do
197	Do ...	Isvara temple ...	North-west view ...	Udri ...	Do
198	Do ...	Virabhadra temple ...	Dvarapala figure ...	Do ...	Do
199	Do ...	Banasankari temple	Banasankari ...	Do ...	Do
200–202	8½″ × 6½″ ...	Lakshminarayana temple.	Lakshminarayana ...	Do ...	Do
203–205	6½″ × 4¾″ ...	... ...	Inscriptions ...	Mâvali ...	Do
206	Do ...	Kallesvara temple ...	Pillar ...	Do ...	Do
207	8½″ × 6½″ ...	Hill ...	View ...	Chandragutti	Do
208	6½″ × 4¾″ ...	Do ...	View of Renuka temple	Do ...	Do

APPENDIX A—*concld.*

Serial No.	Size	Description	View	Village	District
209	$6\frac{3}{4}'' \times 4\frac{3}{4}''$ ...	Chandragutti Hill ...	Mihrab of Masjid ...	Chandragutti	Shimoga
210	Do ...	Do ...	Fort gate ...	Do ...	Do
211	Do ...	Do ...	Third line of fortification	Do ...	Do
212	Do ...	Do ...	Mahishasuramardini ...	Do ...	Do
213–218	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	... ...	Statue of His Highness the Maharaja of Mysore	... ...	...
219	$12'' \times 10''$ ...	... ...	Archæological Map of Mysore.	... ...	...

APPENDIX B.

List of Drawings prepared during the Year 1940-41.

1. Bhoganandisvara temple, Nandi ... ... Ground plan.
2. Srikanthesvara temple, Nanjangud ... ... Do
3. Kailasesvara temple, Dodmalur ... ... Do
4. Svayambhuvesvara temple, Madivala ... ... Do
5. Markandeya temple, Markandesvara-betta near Vakkaleri Do
6. Vijayendra temple, Betamangala ... ... Do
7. Ancient site and temples, Belgami ... ... Sketch map.

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the year 1940-41.

Sl. No.	Title of the book	Remarks
1	Kannada Nadina Kathegalu, by Mr. Narayana Sarma	Received in exchange from the Karnataka Historical Research Society, Dharwar.
2	Jainism and Karnataka Culture, by Mr. S. R. Sarma	Do
3	The Mysore University English-Kannada Dictionary, Part V (Expatriate to Gentle).	Received from the English-Kannada Dictionary Office, Bangalore.
4	Epigraphia Indica, Vol. XXV, Part III, July 1939	Received from the Manager of Publications, New Delhi.
5	Sources of Karnataka History, Vol. I, by S. Srikanta Sastri.	Received from the Registrar, University of Mysore, Mysore.
6	Annals of the Bhandarkar Oriental Research Institute, Vol. XXI, 1938-39, Part III-IV.	Received from the Bhandarkar Institute Press, Poona 4.
7	Social Solidarity among the Japanese in Seattle, by Shotaro Flank Miyamoto, Vol. 11, No. 2, December 1939.	Received in exchange from the University of Washington Library, Seattle, Washington.
8	A Study of Probated Estates in Washington with reference to the State Tax System, by J. K. Hall, Vol. I, October 1939.	Do
9	Three Old French Chronicles of the Crusades, by Edward Nobles Stone, Vol. 10, October 1939.	Do
10	The Journal of the Bihar and Orissa Research Society, Vol. XXVI, Part II, June 1940.	Received from the Bihar and Orissa Research Society, Patna.
11	The Annals of the Sri Venkateswara Oriental Institute, Vol. I, Part II, June 1940.	Received from the Sri Venkateswara Oriental Institute, Tirupati.
12	Excavations at Harappa, by Madho Sarup Vats, Vol. I (Text).	Received from the Manager of Publications, New Delhi.
13	Excavations at Harappa, by Madho Sarup Vats, Vol. II (139 plates).	Received from the Manager of Publications, New Delhi.
14 15	} Archæological Survey of Mysore, Annual Report for 1938.	Received from the Mysore Archæological Department.
16	Rajanithi, by Mr. H. Krishna Rao ...	Received from the Registrar, Mysore University.
17	Bombay Karnataka Inscriptions, Vol. I, Part I ...	Received from the Government Press, Madras.
18	Consolidated Catalogue of the Central Archæological Library, by Mr. D. R. Sharma.	Received from the Director-General of Archæology in India, New Delhi.
19	Epigraphia Indica, Vol. XXV, Part IV, October 1939.	Received from the Manager of Publications, New Delhi.
20	Annual Report of the Archæological Department, Baroda State.	Received from the Baroda State Press, Baroda.
21	Annual Report on the South Indian Epigraphy for the year ending 31st March 1937.	Received from the Manager of Publications, New Delhi.
22	Epigraphia Indica, Vol. XXV, Part V, January, 1940.	Do
23	The Report of the Superintendent, Archæological Survey, Burma.	Received from the Superintendent, Government Printing, Burma.

APPENDIX C—*concld.*

Sl. No.	Title of the book	Remarks
24	An Introduction to the Geology of Mysore ...	Received from the Director of Geology, Bangalore.
25	Hadibadeya Dharma, by Sri. D. Champa Bai ...	Received from the Registrar, Mysore University.
26	Mysore University Calendar for 1939-40, Vol. II ...	Do
27	The Journal of the Bihar and Orissa Research Society, Patna, Vol. XXVI, Part IV, for December 1940.	Received from the Bihar and Orissa Research Society, Patna.
28	The Ruins of Dabhoi or Darbhavati in Baroda State.	Received from the Director of Archæology, Baroda State.
29	Epigraphia Indica, Vol. XXV, Part VI, April 1940.	Received from the Manager of Publications, New Delhi.
30 31	Annual Report of the Mysore Archæological Department for the year 1939.	Received from the Mysore Archæological Department.
32	Annual Report of the Government of India Archæological Survey, for 1936-37.	Received from the Manager of Publications, New Delhi.
33	Epigraphia Indica, Vol. XXV, Part VII, July 1940	Do
34	Do Vol. XXIII, Part VIII, October 1936	Do
35	Jivana Jyotigalu, by B. S. Ramaswamy Iyengar ...	Purchased from Messrs. The S.S.N. Book Depot, Bangalore.
36	Ramayanada Mahapurusharu, by B. S. Ramaswamy Iyengar.	Do
37	Epigraphia Indica, Vol. XXVI, Part I, January 1941.	Received from the Manager of Publications, New Delhi.
38 39 40 41 42 43 44 45 46 47 48	Indian Antiquary, Volumes 52 to 61 (total 11 volumes).	Purchased from Messrs. Krishna & Co., Booksellers, Mysore
49	The Early Pallavas, by Dineschandra Sircar ...	Do
50	Ancient Indian Colony of Siam, by P. N. Bose ...	Do
51	India's Sacred Shrines and Cities, published by Natesan & Co.	Do
52	History of India 150 A.D. to 350 A. D., by K. P. Jayaswal.	Do
53	Siddharama Charitra, by Prof. T. S. Venkanniah and D. L. Narasimhachar.	Do
54	Jaina Iconography, by B. C. Bhattacharya ...	Do
55	Mysore University Calendar for the year 1939-40, Vol. I.	Received from the Registrar, University of Mysore, Mysore.
56	Administration Report of the Travancore Archæological Department (1114 M. E.).	Received from the Superintendent, Government Press, Trivandrum.

APPENDIX D.

Permanent Staff on 30th June 1941.

Sl. No.	Name and Designation
	A. GAZETTED STAFF.
1	Dr. M. H. Krishna, M.A., D.LIT. (Lond.), Director.
2	Mr. R. Rama Rao, B.A., Assistant to the Director.
3	*Vacant* . . . Architectural Assistan
	B. No
1	Mr. L. Narasimhachar, M.A., Junior Tec
2	Mr. D. Nagesamurthi Rao, Photographe
3	Mr. M. J. Suddhodhana, Draftsman.
4	Mr. S. Krishnaswamy Sastry, Pandit.
5	Mr. R. Chakravarti, Pandit.
6	Mr. A. S. Narasimha Setty, Typist.
7	Mr. H. Kada Setty, Clerk.
	C.
1	M. R. Vishnupadachar, Attender.
2	Syed Ibrahim, Daffedar.
3	Sidda, Peon.
4	Rangappa, Peon.
5	Timma, Peon.
6	Kata Nayak, Peon.
7	Honna Setty, Peon.

APP

Statement of Expend

Salaries :—

- Director's Allowance (Rs. 50 per montl
- Assistant to the Director (Rs. 300-25-3
- Establishment ... ...
- Watchman for excavation area ...

Travelling Allowance ... ...

Office Expenses :—

- I. Contingencies ... ...
- II. Museum ... ...
- III. Printing charges ... ...
- IV. Clothing to menials ...
- V. Furniture ... ...
- VI. Photographs for sale ...

Library ... ...

Receipts remitted to the Treasury :—

Sale proceeds of publications, photog
of blocks ... ...

to have also been informed of the grant.

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